

---

## THE CRITICAL REVIEW.

---

For the Month of *August* 1759.

---

### ARTICLE I.

*The History of Italy, written in Italian by Francesco Guicciardini, a nobleman of Florence. In twenty books. Translated into English by the Chevalier Austin Parke Goddard, knight of the military order of St. Stephen. The second edition. In 10 vols. 8vo. Price 3 l. Towers.*

**N**OTHING can be more just than the character given of Guicciardini by Lipsius, *Inter nostros summus est historicus; inter veteres mediocris*: If compared to modern historians, he will be found superior; if with the antients, he must be contented with a subordinate situation. It is indeed a little extraordinary why the antients, particularly the Roman historians, should still remain the uncontested and unrivalled masters of historical excellence. Their experience was then much more confined than our's, since, to their wisdom, we can add that of an intervening space of almost two thousand years. The politics of their princes were not so refined, as the law of nations was scarce attended to; and war, which with us is little more than a treaty written in blood, was with them the removing of empires, and the enslaving of millions: still, however, with such limited experience, and in countries governed by such rude masters, Salust and Tacitus wrote their histories, and left their successors models which they may endeavour to imitate; but if their future efforts be not attended with better success, cannot hope to rival.

That, since the revival of learning the Italians have excelled the rest of Europe in history, is a fact so well known that it hardly deserves to be insisted upon. Barely to mention the names  
 Vol. VIII. *August* 1759. H of

of Machiavelli, Davila, Nani, Muratori, and several others, will serve to silence opposition: the fact is notorious; the reason of their peculiar excellence is not equally so.

Italy is divided into a number of petty states, whose mutual security lies in their mutual jealousies and distrusts. Here then politicians are formed, and states governed in miniature; here a man may, and often has, exerted all the stratagems of war at the head of two hundred men, and exhausted all the chicanery of politics in the government of a petty corporation. This was the soil for an historian; here, as in a map, he perceived the excellence and the inconveniencies of every species of polity; could point out, with precision, the ineffective attempts of democracy, or the headlong efforts of mistaken monarchy; this was a field for historical speculation; even he that ran might, if he pleased, be a reader.

In this country Guicciardini was bred, and at a time when its petty states might properly be said to be fermenting into form. He had all the advantages that could conduce to a thorough knowledge, both of the facts he relates, and the personages who were concerned in conducting them. He was at once (what very seldom happens to be united in the same person) a scholar, a soldier, and a politician; and employed by his country at different times in all those three capacities, with advantage to it, and with honour to himself. His narrative is manly and grave, and his facts are made, as in a well-written play, to rise from each other. His impartiality appears manifest; even his own country, to which he owed so many obligations, is treated with historical justice, and its enemies treated with so much candour, that the reader can hardly say, whether the author was of Florence or Pisa: these are a part of his excellencies; but it must not be concealed what critics have objected against him on the other hand. He is taxed with being tedious and particular; that he now and then indulges reflection, and retards the events, which, in history, should be ever hastening towards the catastrophe. "As for that part of his history (says Montagne) which he seems to be most proud of, I mean his digressions and discourses, it must be owned, that some of them have peculiar merit, and are adorned with eloquence and nature; but still he seems in love with them: for, desirous of omitting nothing, and his subject supplying him with more than sufficient matter, he becomes feeble by delay, and his history at length favours of pedantic trifling." Dr. Donne, when talking of the creation, as delivered by Moses, objects the same faults to our author: "If the history of the beginning

beginning of the world (says he) were written by so prolix an author as Guicciardini, not even the world itself would be able to contain the books written upon its own creation." Yet, notwithstanding the objections of so great men, his history can seem tedious to none but the indolent; and in this class, perhaps, we may rank the two great men now quoted, at least the former confesses himself to be so. There is through the whole work, especially the first five books, a preparation of incidents, that, instead of being prolix, the reader can scarce lay down the book without an ardent desire of knowing what follows next; and the worst that can be said of his speeches is, that they are fine political harrangues, improperly placed.

There is an objection of another nature which carries more weight, because it unfortunately happens to be true, viz. his representing all the actions of his personages as arising from bad motives: "E fu anche sempre inclinato (says a countryman of his) à le peggiori, come apare nella sua speffa maledicenza di ciascheduno; la quale appresso alla vulgare malignità gli lià guadagnata estimazion di veridico." He was ever leaning to the worst side of a character, as appears by his giving no body a good word, merely to appear in the eyes of the vulgar as a speaker of truth. Even the most enthusiastic admirer of Guicciardini must allow, that this observation is just, since, in the representation of so many characters, he scarce describes one whose conscience is his motive to action. The persons who figure in his drama are almost all knaves or fools, politic betrayers, or blustering ideots. In short, the history before us may be stiled a truly misanthropical performance. To a person inclined to hate the species, what ample matter will it not afford, both for ridicule and for reproof!

We see the history open with the account of a monarch immersed in pleasures, surrounded with flatterers, not only ignorant of the polite arts, but hardly acquainted with the figures of the letters, incapable of discerning merit, or what is as bad, incapable of directing it to its proper sphere: we see such a monarch, (for so he represents Charles VIII. of France) resolved to play the conqueror, and plunder kingdoms. Observe how pointed the ridicule is: imagine this man, with a body as deformed as his intellects were contemptible, of a very short stature, bandy-legged, of a puny constitution, and detestable visage, equipped like an hero, cloathed in complete steel, mounted upon a mettlesome course, marching into every town at the head of his army, looking fiercely, with his lance on his thigh, and calling upon the obsequious crowd for homage. To make the



picture still more poignant, imagine such a figure in love, and acting the gallant ! who can forbear smiling at an account like this, unless his mirth be repressed by considering, that the affairs of his fellow-creatures were subjected to the caprice of such a diminutive ideot !

On the other hand the Italians, whom he came to conquer, are drawn in circumstances even of greater debasement : they meet this army of France without head or conductor, with neither vigour, prudence, nor unanimity ; they leave an easy conquest without striking a blow in defence of their privileges ; yet, let not the reader imagine they were all this time unemployed, they were busily taken up with plots, treaties, politics, and poison : They were too rich or too cowardly to be soldiers themselves ; their armies were therefore composed of mercenaries, who being a mixture of peasants, people in low life, subjects of different potentates, and intirely dependant on their captains, with whom they agreed for a salary, and in whose power it was to retain or dismiss them, they had neither natural nor acquired parts to act gallantly. ‘ The captains were very seldom the subjects of the prince they served, but had a different interest, and separate views ; were full of piques and jealousies ; their service not commonly limited to a certain time ; and being entirely masters of their own companies, they seldom kept the number they were paid for complete.’ Such is the description of the Italian soldiery. No wonder then the country fell an easy prey to the first invader, ; for we may be assured, that that army will seldom fight well, which has nothing to lose by a defeat.

Yet notwithstanding the noted cowardice of such troops, they pretended to more personal bravery than those of any other nation beside. Their condottiere, as an historian cotemporary with Guicciardini relates, were a set of the most assuming fellows alive. One called himself Cut-head ; another Bloody-bones ; a third assumed some other frightful appellation ; and yet these fellows would often refuse to be led up to a practicable breach, tho’ guarded only by a few peasants, as timorous as themselves. But let us do them justice ; for single combat they were lions every one of them, cowards in the army, and duellists in peace. Guicciardini relates a combat between thirteen of these Italians and as many Frenchmen, who, as mentioned before, had over-run Italy without opposition. The reader may take the combat in the words of the translator, which will at once serve as a specimen of his language, of the historian’s manner of telling a story, and the misplaced abilities of the Italian soldiery.

‘ Upon



‘ Upon the neck of these unlucky accidents (*some advantages gained by the Spaniards over the French*) happened another, which mightily checked the forwardness of the French, who had no cause to lay the blame on the malignity of fortune, since the event must be accounted the pure effect of true valour and resolution: the matter of fact was thus: A French trumpet that was sent to Barletta to treat about the ransom of some soldiers taken at Rubos, heard some Italian men at arms speak in terms reflecting on his countrymen. Of this he made a report at his return to the camp, which occasioned an answer to the Italians, and both parties were so heated as to kindle a general resentment, which had no way to vent itself till it was at length agreed that, for the honour of their respective nations, thirteen French men at arms should enter the lists with as many Italians in an open secure place, and combat till the victory was decided. Accordingly there was a plain space of ground appointed between Barletta, Andria, and Quadrata, to which the champions were conducted by a set number of their comrades; and, for further security against ambuscades, each of the generals, with the greater part of his army, accompanied them halfway, animating them, and charging them that, as men selected from the whole army, they should be sure to answer, both in heart and hand, the expectations conceived of them, which ran so high, that in their hands and in their valour the honour of such noble nations was, by common consent, entrusted. The French viceroy animated his men by reminding them that those they saw before them, were the very same Italians who had trembled at the name of the French, and had always taken care to get out of their way, without giving them an opportunity of exercising their valour. How often had they traversed their country from the Alps to the utmost point of Italy; that their adversaries had not acquired new spirits or vigour, nor were inspired with a fresh generosity of soul; but being in the pay of the Spaniards, and under their command, they had not the power to contradict the will of their masters, who were accustomed not to encounter their enemies with plain valour, and open force, but to circumvent them by wiles and stratagems, and now intended to be idle spectators of the dangers of others. But as soon as these Italians shall be brought into the field, and confronted with the arms and fierce looks of those who have always beaten them, their usual fright will return, and either they will have no heart to fight at all, or else will fight under such fear, as to make them an easy prey; the lofty speeches and vain bravadoes of the Spaniards, being but a poor foundation for raising the spirits, and a very frail buckler against pointed steel, and the fury of the conqueror.

‘ On the other side Gonsalvo was heartening and stimulating his Italians with equally pungent motives. He recalled to their mind the antient glory of their nation, and the honours acquired by their arms, which had rendered them masters of the world. It was, said he, in the power of those few brave men, who were not inferior in valour to their ancestors, to make it appear to all the world, that Italy, the conqueress of all nations, had, for a few years past, been over-run by foreign armies for no other reason but the imprudence of its princes, who prompted by ambition first fell out among themselves, and then called in foreigners, to enable them to get the better of one another. The French, he told them, had never obtained a victory in Italy by true valour, but under the conduct, or by the arms of the Italians themselves; or by the fury of their artillery, the dread of which, as an instrument of war unknown in Italy, and not the fear of their arms, opened them a passage into the country. But now they had an opportunity given them of fighting with sword and lance, body to body, where each of them had liberty to display his own personal valour, and be a glorious spectacle to the chief christian nations, and before so great a number of noble persons of their own country, all of whom, as well of one side as the other, were extremely desirous that they should get the victory. That they should remember that they were trained under the most famous captains of Italy, continually exercised in arms; and that there was not a single person of their number but had given proofs of his valour in various places, and much to his honour. For them, therefore, it was reserved, either, by coming off conquerors, to retrieve the honour of the Italian nation, and render its name glorious and formidable, as it had been, not only in the days of their ancestors, but even in their own times; or else, if victory was not in the power of such hands as theirs, that there could be no room to hope for better times, but that Italy must for ever remain in a state of perpetual and ignominious servitude. The other officers and private soldiers of both armies were no less solicitous in stimulating their champions, and kindling their courage, charging them to shew their bravery, and to behave like themselves, and worthy of the confidence reposed in them, for augmenting, by their own proper valour, the glory and splendor of their nations.

‘ Thus charged and animated, the champions were conducted into the field, each one full of ardor, and in high spirits, where both parties were inclosed within a list, opposite to each other. The signal being given, they ran furiously at each other with their lances, in which encounter none seeming to have the advantage, they laid their hands to their other weapons with great force

force and animosity, each one exerting himself in so extraordinary a manner, as to beget in all the spectators a tacit confession, that no soldiers more valiant, nor more worthy to act so glorious a part, could have been selected out of both armies. But when they had combated a good while, and the ground was covered with pieces of armour, and blood that issued out of the wounds given on both sides, and the event was as yet uncertain, all the beholders keeping a profound silence, and being almost under as much anxiety and concern of mind as the combatants themselves, it happened that Guglielmo Albimonte, one of the Italians, was thrown from his horse by a Frenchman, who ran fiercely upon him with his horse to dispatch him ; but Francesco Salamone running to assist his companion, fetched a full blow at the Frenchman, who, being intent on the slaughter of Albimonte, was not on his guard, which struck him dead on the spot. After this he and Albimonte, who had recovered himself, with Miale, who had also been wounded, and dismounted, fell upon sticking the enemy's horses with long swords, which they had provided for that purpose, and killed several of them ; by which means the Frenchmen began to have the worst of the combat, and at last, some of the Italians took one, some another of them, till they were all made prisoners.

‘ The victors were received with joyful acclamations by their comrades, and treated by Gonsalvo, who met them halfway, with all the expressions of gladness and respect, congratulating each man in particular, and all in general, as restorers of the Italian honour. They afterwards made their entry into Barletta, in a triumphant manner with their prisoners, amidst the sound of drums and trumpets, and the noise of cannon, and accompanied with military shouts and huzzas.’

‘ How small (to use the words of our author in another place) is the praise of cutting a figure in tournaments with an heavy lance ? and how greatly does it differ from bravery, or from conduct ?’

With respect to the present translation, as the gentleman has made an apology for his stile in the beginning, we shall not take upon us the invidious task of selecting its faults. Be it sufficient to say, it is better done than could reasonably be expected from a person, a great part of whose life was spent in a foreign country. The grand duke of Tuscany Cosmo III. had invited him to Italy, when but a boy, and there he resided for eighteen years. We could wish to encourage every attempt like this, which serves to make Italian learning better known in England, where it is more generally admired than understood.



ART. II. *An Appendix to the Elements of Euclid, in seven books, containing forty-two copper-plates, in which the doctrine of solids, delivered in the 11th, 12th, and 15th books of Euclid, is illustrated and rendered easy, by new-invented schemes cut out of paste-board, by John Lodge Cowley. 4to. Price 1 l. 1 s. Printed for the author, Ludgate-Hill.*

THE public is greatly obliged to the labours of those ingenious gentlemen, who, with infinite fatigue and study, have invented new methods of conveying instruction to children, while they amuse and divert them. There is not a toy-shop in town that is not filled with learning, and even pastry-cooks have had the address to bake in the elements of knowledge with their tarts and sweet cakes. Little master is taught to swallow his alphabet while he is tickling his palate with ginger-bread, and to chew the cud of science in every morsel that he eats. Need we be surprized, that the present race of young gentlemen so far surpass in learning all their progenitors, when it is thus early blended with their blood, and ingrafted, as we may say, on the very gem of life.

Mr. John Cowley, observing with what difficulty young mathematicians attain distinct ideas of the solids and their sections, from perspective draughts of them described on a plane, has substituted in the room of diagrams the solids themselves, ingeniously cut out of pasteboard, in such a manner as to afford eternal fund of amusement to the young speculatist, who may form them into houses, horses, coaches, and a variety of scientific toys, for which all children express a strong passion. Here he is taught to execute every whim of his brain, agreeable to the strictest principles of mechanics, and geometrical demonstration itself; nay, his very aliment is portioned out by rule and compass, till

‘ He’d tell by lines and angles straight,  
If bread and butter wanted weight.’

The hexaedron, or cube, may, as our facetious author observes, be considered under the name and form of a mathematical pudding of such dimensions, as by measuring a certain number of inches on every side, is capable of being cut into shares for a certain number of these *ruminating* geometricians. Surely no method can be more rational than this, or promise fairer to make a lasting impression on the tender mind, as every pudding that he sees will excite the idea of the past pleasure,  
and

and set him upon renewing it by a fresh demonstration of the solid contents.

A late very ingenious author (Mr. Donn of Biddford, for why should we conceal his name) proposes to decoy the young student into a knowledge of this sublime science, by applying to his imagination, and giving him questions expressed in all the power and melody of song, of which, to try young master's proficiency in geometrical progression, he gives the following instance, in these harmonious numbers :

“ Suppose a round ball for to move in the air,  
In a certain proportion, which I shall declare,  
Let the first hour be twelve miles, the next to move ten,  
And so in proportion from whence it began,  
As twelve is to ten, now try if you can  
Tell the miles it will move, suppose it to be  
Continued in motion to eternity ?”

It must indeed be confessed, that if poetry and persuasion will do, Mr. Donn cannot fail of making his pupil both a mathematician and a bard ; but still we prefer Mr. Cowley's method, as it presents sensible and interesting objects to the first appetite of nature, namely, the love of eating. To conclude, we recommend this performance as the innocent amusement of an idle mind, that, without the capacity, feels all the inclination of being useful to society.

---

ART. III. *The Works of Mr. William Hawkins, 3 vol. 8vo.*  
Pr. 12s. Doddsley.

**I**N this publication Mr. Hawkins appears under the character of a divine, a critic, and a poet, and in this triple capacity we shall beg leave to consider him.

His first tract in divinity is entitled, *A rational enquiry into the speculative and practical principles of the christian religion.* A performance not without merit ; but he certainly might have done more, or at least better, had he attempted to do less. In a small tract like this, it was impossible to exhaust the whole subject of divinity, as he has endeavoured to do : it was impossible, in so short a compass, to silence the atheist, the deist of every denomination, the arian, the roman catholic, and all the various sects and opinions among ourselves, which either idleness or ignorance has produced ; it was a vain attempt, we say, to confine, in his scanty page, opinions that have already exhausted tomes of undecided controversy. In shewing how far reason,  
unassisted

unassisted by revelation, can lead us into the nature of Deity and ourselves, he has perhaps given our rational faculties greater sagacity than they merit, as he thinks that reason alone points out the immortality of the soul. His words are, 'If man is a being compounded of body and spirit, which we have endeavoured to prove, there is in his nature a principle of existence. A mortal spirit is a contradiction in terms; for the essential difference between body and spirit is, that the latter is not subject to corruption. Without attributing this native principle of incorruption to spirit, (if I may so say) we cannot prove the eternity of God, which is asserted by all who admit his existence; for God is not a coporeal being; he therefore exists as a spirit to, and from all eternity.' Thus he hangs the proof of the eternity of the godhead, a *parte post*, to speak with the schools, upon the same feeble support that he does that of the soul of man; and yet the one is capable of the strongest demonstration, while the other has scarce the shadow of reason to support it, and is obliged to fly to revelation to silence enquiry. The eternity of the godhead, a *parte post*, is proved thus: no being can lose its existence but by an act of power superior to its own; but no being has a power superior to the godhead: therefore he must be eternal. On the contrary, the soul of man may survive the body a thousand years; but what argument can be drawn from reason, that divine power may not then annihilate it? This difficulty ever stuck with the philosophers, nor did their reasonings ever proceed farther than to prove the soul a more vivacious principle than the body. The reasoning of Plato on this head was excessively weak; and yet, perhaps, it was all that reason could do. We see, says he, different parts of the body, after death, have different duration; the sinews last longer than the flesh, the bones still longer, and so forth; why then shall not the soul be of greater duration than either? Thus spake unassisted reason; but revelation has brought our doubts into certainty, and surely it is taking from the latter to ascribe to reason what is not its due. Were our author's arguments enforced against deists or atheists only, we should heartily join issue; but he has chalked out a narrow path for faith to walk by, and sometimes declaims with heat, we had almost said virulence, against many opinions among christians, which are purely theoretical, mere speculations, which should serve as playthings, to exercise the indolence of theology, rather than as brands to excite its rancour or reproach.

His next tract is, a review of a book entitled, *A free and candid Examination of the Principles advanced in the right reverend the lord bishop of London's very elegant Sermons,* lately



lately published, and in his very ingenious discourses on Prophecy; wherein the commonly received system, concerning the nature of the Jewish and Christian dispensations is particularly considered: with occasional observations on some late explanations of the doctrines therein contained, &c. The Bangorian controversy has not more divided our speculative divines, than the late broached dispute, whether the Jews had any notion of a future state, is likely to do. The bishop of London in his sermons assumes the affirmative, but he has had many opponents; and now the argument seems kindled up, nor perhaps will be extinguished, till some opinion more new rises, or revives, for a-while to attract the attention. Mr. Hawkins seems to be pretty confident in the advantage of his cause; and this we may venture to say, that he seems to be on the safe side, for he is on the bishop's; and though he loses his cause he may gain a vicarage. As for the controversy, so much has been said on both sides, that we must really acknowledge ourselves sceptics in the debate. It is probable that the Jews were very well acquainted with the doctrine of the soul's surviving after death, from its being a received opinion in Egypt, and in several nations round them. But how far this doctrine may be contained in the Old Testament, is what perhaps will never be determined, unacquainted as we are at this period with the strict meaning of the language in which it is written. The whole dispute must turn on the import of some Hebrew words, and who is there now alive capable of being a judge in such a controversy? We can know enough, and believe enough, without being acquainted with a syllable of the matter: we could wish our divines would therefore rather turn their arms against the common enemy; and while infidelity is at the gate, not waste the time in civil altercation.

The second volume contains poetical prelections pronounced in the natural philosophy school, in the university of Oxford, of which seminary Mr. Hawkins was a member, and constituted professor of poetry there. His design and method in this course of lectures, are thus explained by himself:

De ratione vero, qua in sequentibus prælectionibus usus sum, quæ præfanda censui, quam paucissimis accipite. Ea igitur quæ mihi rem *Dramaticam* tractanti occurrent, potius ad dissertationum *criticarum* seriem, quam ad systematis formam quandam redigi oportere arbitror, non solum ob eam causam quod nollem in aliorum vestigia incurrere, sed etiam, (pace illorum dixerim) quia plerisque poeticæ deditis totum fere hoc displicet, philosophari. Una poesi competit regula generalis, eademque naturæ, cujus poesis est exemplar, ut NE QUID MON-  
STROSUM:

**STROSUM** : ad hanc si caute et religiose attendatur, parvi refert ad definitiones, ad verba *technica*, et minutias *criticas* descendere, quæ nec poeticæ peritis usui possunt esse, nec iis, qui nullum habent cum musis commercium, delectationi. *Drama* equidem legibus arctissimis astringi probe novi : Sed quasdam ex his relaxari posse, imo forsan debere, non solum commodi, et quasi licentiæ poeticæ, sed etiam ipsius naturæ tuendæ causa, mox mihi, cum ad eas considerandas veniam, erit contendendum. Neque enim nefas est dicere summum in poesi etiam jus summam esse injuriam, et nonnunquam res cum naturæ tum rationi magis dissentaneas, quam quæ vetantur, instituere.

\* Non sum interea nescius, quam invidiosum nonnullis videatur, leges jam olim inveteratas impugnare, et ab ipso *Aristotele*, cujus ad disciplinam satis dociles se minores *critici* præbuerunt, dissentire : Sed præcipientis est, non dubitare, quid de quaque re sentiat, libere pronunciare : nempe ab omnibus, qui de rebus ad humanam doctrinam pertinentibus scribunt, illud *Horatianum* usurpandum judico,

*Nullius addictus jurare in verba magistri.*

Non enim præcepta quævis ex usu, sed ex ratione æstimanda sunt. *Aristotelis* certe auctoritas plurimum apud nos *Oxonienfes*, et jure valet; at non ita, ut in omnibus ei temere obtemperetur. Et profecto, quid est cur in poetica tractanda eo solo duce nobis opus sit, quem in reliquis scientiis nequaquam erroris expertem comperimus? Quod si quisquam me aut audaciæ aut arrogantia infimulet, tanquam meo potius stantem judicio, quod sentio quam sit exiguum, quam aliorum, eorumque in re critica præclarissimorum, sciat oportet me non id agere ut *mibi* plus æquo tribuam, vel ut novæ disciplinæ parens saluter, sed ut ea apud *Shakesperium* nostrum, quæ vulgo vitia dicuntur, defendam, quæque magna mihi semper opinio fuit eum sæpe de industria confectari.

\* The method which I shall pursue in the following course of lectures, is briefly as follows. All I have had to say upon dramatic poetry, I have rather treated in a series of critical dissertations, than reduced to a system, partly because I chose to deviate from the beaten track, and partly because I know that those who are fond of poetry, are seldom fond of having things treated with a philosophical dryness. One general rule is sufficient to regulate all poetry; a rule borrowed from nature, of which the poet is always an imitator; *let there be nothing monstrous*. If we strictly attend to this, it will be quite unnecessary to perplex you and myself with technical terms, and critical minutia; a subject which can neither inform the learner, nor please those  
who

who are acquainted with poetry. I am not ignorant that the drama is confined by the strictest laws, but I hope soon to be able to shew, that we not only may sometimes infringe upon those laws, but that we even ought to do it, if we would ease the reader, and adhere to nature strictly. To be entirely explicit, those who follow the letter of the law must be often guilty of injustice, and sometimes commit faults more unnatural and unreasonable than those from which they profess to deter us.

‘ I am in the mean time perfectly sensible how invidious a task it must be to impugn doctrines established by time, and by Aristotle; a name which critics of a lesser order implicitly admire, a man whose orders they are ever ready to obey. They however, who teach others, are not to refuse, but determine, and ever to have that maxim of Horace in their eye :

‘ Nullius addictus jurare in verbi magistri.

‘ It is not the authority of any precept we are to esteem, but the reasons on which it is established. The authority of Aristotle, I will allow, justly stands in the highest esteem among us of Oxford, yet it would be absurd to pay it upon all occasions an implicit obedience. There is no reason why he who is justly accused with error in other sciences, should be our only guide in poetry. However, if any should accuse me of audaciousness or arrogance, that resting upon my own authority alone, of which no man has a meaner opinion, I impugn the doctrines of critics of established reputation, let them know that vanity has been by no means my motive. I desire no fame for being the parent of new opinions; I only aim at defending our great countryman Shakespear, and to shew that what have been imputed to him as faults, are often the result of art and invention.’

This pretty well serves to give a general idea of his design, which he has treated with some learning, though but little conviction. The rules of the drama were not invented by Aristotle, but the Greek tragedians: those rules they adopted, because nature and the rules were the same; and in this whole performance we cannot see an objection to them, but that of Shakespear, and other English poets, writing well without being acquainted with them.

It may not be improper to remark some strange inaccuracies throughout this volume; as for instance, *intueramur*, for *intuemur*, p. 14. *eorum mos erat vulgus mysteria sua celare, neque per allegorias quid volebant significare*. This unintelligible sentence, probably, should have been read thus, *eorum mos erat a vulgus mysteria sua celare, neque nisi per allegorias quid volebant significare*, p. 25. *Constantem est absolutam* for *constantem*



stantem & absolutam, p. 31. and several other places equally erroneous.

But let us hasten to his third volume, where, stript of his gown, and descended from the chair of Aristarchus, Mr. Hawkins endeavours to put his own precepts into practice, and enters the lists of fame, divested of those adventitious ornaments, sometimes the rewards of genius, but not unfrequently found the badges of stupidity.

The first performance here is called the *Thimble*, an heroi-comical poem, in five cantos, illustrated with notes critical and explanatory, by *Scriblerus Secundus*. There is nothing in the whole province of writing more difficult to attain, than humour; the poet, in other subjects, walks a broad road, but here he seems to tread along a line, and the slightest deviation undoes him. Humour once missed, most effectually turns the author ridiculous: all the satire he would fondly level at others, is now pointed against himself; and as the tyrant of a tragedy, he is himself obliged to swallow the poison prepared for another. A disappointed humourist is indeed a most deplorable figure, somewhat like blockheads of vivacity in company, ever grinning without a jest. The whole plot of these five cantos is no more than a young lady happening to prick her finger with a needle. The gods and goddesses were resolved to make a thimble, to prevent such disasters for the future. Vulcan accordingly made one, and Venus gave it to the lady's lover, and he brought it his mistress, and so they were resolved to be married. This is a plot of genuine antique simplicity: however, it is illustrated with a match of shuttlecock and blind-man's buff, by way of episode.

The next is *Henry and Rosamond*, a tragedy, which Mr. Garrick refused, because it was more like a poem than a play. Shakespear, our author's favourite, seems principally imitated, the antiquated turn of his diction being sometimes erroneously preserved.

Then follows the *Siege of Aleppo*, a tragedy, refused at both houses, like the former. This is by many degrees the best of Mr. Hawkins's productions, and is a work that really deserves applause; it will be saying not much, not indeed enough, in its favour to aver, that several worse pieces have been of late accepted by the managers, and exhibited with success. To quote from it, would be to injure the author, since its greatest merit lies in the opposition of character, the variety of the distress, and the unexpected catastrophe. As in the former play, so here, he seems to have Shakespear ever in his eye. There are  
many

many works more of our author in this publication, in all which we find something to praise. Be it enough to say in general, that Mr. Hawkins was not born a poet, or that imitation has spoiled him.

---

ART. IV. *A Treatise on the Diseases and Lameness of Horses.* By W. Osmer. 8vo. Pr. 5s. 6d. Waller.

THE subject of horse-shoeing is here introduced with suitable solemnity. The following apothegm is not unworthy of Aristotle himself: 'It has been a maxim among wise men of all ages, that nature does nothing in vain: from the observation of which truth, reasonable people have been apt to conclude, that nature should be the guide of all our operations.' What can be more pompous and energetic than this observation? 'When time was young; when the earth was in a state of nature, and turnpike roads as yet were not, the horse needed not the assistance of this artist; (viz. the farrier) for the divine artist had taken care to give his feet such defence as it pleased him; and who is weak enough to suppose, his wisdom was not sufficient to the purpose in such a state?' With all due deference to Mr. Osmer, this reasoning will hold as strongly against shoeing men, as against shoeing horses; and should it have any weight with the public, he will find the shoe-makers or cordwainers as much his enemies as the blacksmiths are at present. He allows, however, in the sequel, that from the good of this practice, (viz. horse-shoeing) tried and discovered on particular kinds of feet, (though perhaps but a partial good) the custom of putting shoes on all kinds of feet, became general. We should be glad to know what he means by all kinds of feet, whether he includes sheep, oxen, dogs, cats, and all animals that have feet; and whether he thinks that mankind took the hint of shoeing themselves, from the good effect of this practice on their horses; for this his words seem to imply: or whether he means, by all kinds of feet, no more than the different kinds of feet belonging to horses.

Though our author seems to think shoeing is not always necessary, yet he has laid down some good rules to be observed in performing this operation. He in particular cautions the farrier against paring the frog, the bur, and the spongy substance expanded round the heel, unless this last is become ragged; in which case it ought to be cut away. He proposes that in broad fleshy feet, when the crust is thin, it should suffer very little loss in paring; but, the rasp ought to be used, until the bottom is plain,

plain, and a sound foundation produced : then he directs that a flat shoe should be applied, with the outside thick, and the inside thin ; so that it may not press too much on the sole, and that the frog may touch the ground.

In the second chapter, he demonstrates the mischiefs that ensue from the present method of paring and shoeing ; and makes a good number of remarks that seem founded on mechanical knowledge, good sense, and experience. He prosecutes the same subject in the third chapter ; and in the fourth, proves that shoeing is but a partial good. He observes, that no man ever saw a horse lame, (except by accident) while he remained unbroke, and ran about in a state of nature. He affirms, that some, through ignorance or prejudice, have asserted other kinds of lameness, which do not exist at all ; and talk of horses being chest-foundered, and shook in the shoulders, when the disorder is in the feet alone. ' Wherefore, (our author exclaims) know all men by these presents, that whosoever talks of horses being chest-foundered, and shook in the shoulders, is an ignorant pretender to the knowledge of this animal, and is himself shaken in the head.' We are afraid that some farriers will shake their heads at this exclamation. Yet we agree in opinion with Mr. Osmer, that horse-doctors very often seek in the shoulders for the cause of that lameness which is in the foot. Mr. Osmer owns that the muscles and ligaments of the shoulder may be strained, and distinguishes this species of lameness in these words, p. 29. ' But that no man may ever after be mistaken herein, I will lay down one unerring rule, whereby he may distinguish the reality of these disorders, without consulting the farrier at all ; which is, that the horse, in this circumstance, always drags his toe upon the ground ; for it is impossible that the horse can extend his foot to go on, without extending also the muscles of the shoulder, which act of extension he, to avoid pain, or from inability, does not chuse to have performed.'

The fifth chapter treats of other kinds of lameness ; and in the following we have the methods of cure, which seem to be rational and judicious. The second part treats of wounds, including hæmorrhages, ulcers, fistulas, and imposthumes ; and the second chapter comprehends the method of curing indurations and encysted tumours. In the third part we have a summary disquisition into the diseases of horses, and the following detail relating to the distemper, which was believed to be contagious.

• In



\* In the year 1750, I think it was, that the distemper amongst the horses (as it is called) was more universal than at any other time.

\* Various were the symptoms, and different the degrees of illness amongst different horses. Some had a discharge of matter from their eyes, nose, and mouth, others had none; but in all there were great tokens of inflammation, attended with a fever, and violent cough.

\* I had at that time in London a favourite horse, that was seized, amongst a number of others at a livery stable, with this distemper; he had no discharge of any kind, but a dry cough, and violent fever, was very dejected, would touch nothing, and was more likely, as I thought, to die, than to live.

\* I was very anxious about the welfare of my horse, and having never seen any thing like this kind of illness before, I advised with such people, as I thought had most right to understand the nature of it—from whom I received very little satisfaction, all being at a loss in what manner to act.

\* So most of those horses, which had a plentiful discharge of matter from the nose, &c. lived; and where such discharge did not happen, nor a critical abscess fall on some part, most of them in London died. My horse continued in statu quo two or three days; and I was still over-persuaded not to meddle with him, but to wait in expectation of what nature might do, by promoting some discharge, which yet did not happen. In this dilemma I visited several horses just dead with this distemper, who had no discharge from the nose, &c. in hopes of discovering the cause of their death, and finding a remedy. On many of these I made several incisions in the skin, on various parts of the body; and wherever an incision was made, I found in all of them a quantity of extravasated serum, lodged between the skin and the membranes.

\* I was no longer in doubt what was to be done, but immediately ordered him to be bled, and several rowels were put into the horse, to the number of six or eight—which the bystanders said would soon mortify, and the poor horse was condemned to die.

\* But, behold, in about thirty hours he held up his head, began to look chearful, and to eat his meat; and, in another day became as apparently well as ever he was in his life.

\* And yet, after all this discharge, when the rowels were taken out, and he had been twice purged, a critical swelling soon after fell into one leg and thigh, which will serve to shew, how  
VOL. VIII. *August* 1759. I greatly

greatly the blood and juices are sometimes vitiated with this disease.

‘ Now, to the best of my remembrance, there is no knowledge falls to any man’s share in any science, physical or other, but what is acquired by experience and reflection.

‘ Upon reflection then of the success of these rowels on my own horse, I began to think, that the use of them, even on horses that had a discharge at the nose, might be very conducive and assistant to the cure, where nature, as I thought, plainly indicated the way, in endeavouring to throw off the disease by such discharge—and by nature alone, as I have been told, the physician should always be guided.—On trying the effect of rowels upon horses who had a discharge at the nose, I found my expectations answered, and they got over it much sooner than those which had no such assistance.

‘ From the good discovered of promoting secretions of one kind, I considered it might be still better, if other secretions could be promoted also at the same time, which would help to cool the inflamed blood, as well as to unload the vessels, and consequently abate the fever.

‘ For which end, when this distemper visits my horse in any shape, if the symptoms are urgent or dangerous, I treat him in the following manner :

‘ First, I order him to be bled, the excrement to be taken from his body with an oiled arm, half a dozen setons to be put in various parts, where the skin is loose, and four ounces of salt-petre dissolved in warm water, for one dose ; to be given three times a day ; and these methods I have never known to fail in any kind of fever.’

What follows, relates to the management of horses in fevers, and wasting colts that suck diseased mares ; and ought to be carefully perused by every dealer in horse-flesh. His two chief remedies in a fever are bleeding, and salt-petre in whey or water-gruel, given to the amount of four ounces, three times in a day, keeping the animal moderately warm. The mad-staggers, he affirms, is nothing more or less than a local fever, and tells the following story :

‘ A horse mad with the staggers broke out of a stable belonging to a powder-mill, and got to a large cistern of water, in which so much salt-petre was dissolved, that it was barely in a state of fluidity. He drank, or rather swallowed several gallons ; this soon promoted a very copious secretion by the urinary passages, after which he became immediately well, without any other assistance.

' I mention this to shew, that no quantity of salt-petre given to the horse may perhaps be too great, when the symptoms are violent—and to prove that the worst of fevers will be cured, by promoting the secretions of any kind.'

In the second chapter he proposes medicines for recent coughs or colds, gripes, or cholic, common flux or scowering, worms or bolts, farcy, mange, malenders, and other distempers which we cannot pretend to particularize. In the next chapter he rectifies some erroneous opinions touching salt marshes and the urine of animals that drains from dunghills; and launches out into a wide encomium on salt as a discutient, deobstruent, and antidote. Here, however, his imagination begins to run riot. He supposes the cure of madness in man and beast, by bathing in the sea, is effected by the salt, whereas it is owing to the pressure of the sea-water. 'Claps, (says he, p. 120.) will be safely and effectually cured by the use of sea-water.—But, lest any of my readers should be unacquainted with this disorder, it is a lamentable soreness of the genital parts (as I have been told) attended with a running, and comes from the infection of some air.

' Come, gentle air, the Ætolian shepherd said,

' Whilst Procris panted in the secret shade.

' Now this air, in the original language called Aura, was supposed to be a kept mistress; but, like your modern street-walker, was common to all the world.

' But what is particular, no gleet ever attends the cure by sea-water, occasioned most probably by the vitriolic quality, with which all sea-water is more or less impregnated.—But if this sea-water should operate too briskly as a purgative, it will stop the running, and produce buboes; which effect any other purge operating too briskly will also have.'

We know not how far the author's experience may justify these positions; which we should have more faith in, had he concluded *experto crede Roberto*.

Towards the latter end, Mr. Osmer grows very facetious. He says, there is a treatise compiling on the diseases of horses, which cannot be contained in less than ten volumes: but if the number of medicines to be given should be equal to the number of diseases to be contained therein, he declares he shall be heartily concerned for this most noble animal, for whom he has long had a very particular friendship. We shall join in his concern, partly for the reason he gives, but chiefly on account of ourselves, to whose lot it must fall to read and examine such a voluminous treatise.



The last disease our author mentions is the glanders, the description and cure of which distemper, however, he keeps to himself, because the specimen of his treatise has met with a rebuff at a certain place, where all works of this kind, that might be supposed to contain any thing useful, ought to meet with the greatest encouragement. We think Mr. Osmer has a right to reap the fruits of his understanding in the most advantageous manner; and perhaps this declaration is the best expedient he could contrive: for, the reputation of having one *nostrum* is of more service to the owner, than all the literary fame, and imputed knowledge, that ever fell to the share of mortal man.

---

ART. V. *An Historical Review of the Constitution and Government of Pennsylvania, from its Origin; so far as regards the several Points of Controversy which have, from Time to Time, arisen between the several Governors of that Province, and their several Assemblies. Founded on authentic Documents. 8vo. Griffiths. Pr. 5 s.*

THE specious name of liberty has been often used as a pretext for the most dangerous schemes of faction and ambition; while, on the other hand, the most glorious efforts of freemen in defence and vindication of their liberty and privileges, have been branded with the name of faction. How far the author of this treatise deserves either the appellation of patriot or party-man, we shall leave the reader to determine: we shall only observe, that his zeal breaks out rather intemperately on the very threshold of the performance; and prepares us for an invective against the Proprietary of Pennsylvania, and some of his deputies, rather than for an impartial review of the constitution or government of that province or colony. Even in the dedication to Arthur Onslow, Esq; he says, "Our blessed Saviour reproaches the Pharisees with laying heavy burdens on men's shoulders, which they themselves would not stir with a single finger. Our proprietaries, Sir, have done the same, &c." In the introduction we find the following paragraph. "An assuming *Landlord*, strongly disposed to convert free tenants into abject vassals, and to reap what he did not sow, countenanced and abetted by a few desperate and designing dependants on the one side; and, on the other, all who have sense enough to know their rights, and spirit enough to defend them, combined as one man against the said landlord and his encroachments, is the form it (the constitution) has since assumed." This is not the language of an impartial historian, but of a zealous

partisan, not to say a virulent party-man. To affirm that none but honest men are on one side, and none but knaves combined against the liberty of their country, on the other; is, we believe, an assertion that would not hold good, of any of the parties that ever existed: Conspiracies indeed there have been of lawless and desperate people, whom all sober men must have condemned; but these are not to be reckoned among standing parties, into which almost every free country is divided. Of Pennsylvania, we apprehend, it cannot be said with any shadow of reason and propriety; in as much as many persons of the most opulent fortune, and unblemished character, appeared openly in opposition to the late conduct of the assembly. Nay, our author seems to carry his notions of liberty and independency so high, as to admit of no check or countroul from the government of his mother-country. But here the reader shall judge for himself. 'It is not, however, to be presumed, (says he, towards the end of the introduction) that such as have long been accustomed to consider the colonies in general, as only so many dependencies on the council-board, the board of trade, and the board of customs; or as a hot-bed for causes, jobbs, and other pecuniary employments, and as bound as effectually by *Instructions* as by *Laws*, can be prevailed upon to consider these patriot rustics with any degree of respect. Derision, on the contrary, must be the lot of him, who imagines it in the power of the pen, to set any lustre upon them; and indignation *theirs* for daring to assert and maintain the independency interwoven in their constitution, which now, it seems, is become an *improper ingredient*, and therefore to be excised away.'—We shall always be ready to stand up for the just privileges of our fellow-subjects; but we cannot see how this province, or any other colony, should become altogether independent of those boards, without renouncing its allegiance to its mother country. Jobs, no doubt, there will be, and dirty transactions at all public offices, while individuals continue venal and corruptible. But these are defects which no human institution can avoid. It does not, however, appear, that Pennsylvania has much cause to complain of oppression; for it is at this present time the most opulent and flourishing of all our American colonies. Long may it continue to flourish; and long may its opulence increase.

Our author having obliged us with a list of the several governors, deputy-governors, and presidents of Pennsylvania, with the times of their respective administrations, proceeds to a detail of the first settlement of that colony, the original charter granted to William Penn, the alterations which his frame of government underwent at different times, the concessions which

the colonies were compelled to make, by the arm of power ; and the interposition of the crown, in the government of Pennsylvania. In the next place, he endeavours to prove, " that the proprietary's estate should be liable in common with all other estates, to contribute equally to the public charge."

'Persons who stand on the same ground will insist on the same rights. And it is matter of wonder, when any one party discovers folly or insolence enough to demand or expect any pre-eminence over the other.

'Whereas prerogative admits of no equality ; and pre-supposes, that difference of place alters the use of language, and even the very nature of things.

'Hence, though protection is the reason, and, consequently, should be the end of government, we ought to be as much upon our guard against our protectors as against our enemies.

'Power, like water, is ever working its own way ; and wherever it can find or make an opening, is altogether as prone to overflow whatever is subject to it.

'And though matter of right overlooked, may be reclaimed and re-assumed at any time, it cannot be too soon reclaimed and re-assumed.

'That assembly then, which first discovered this lapse, or which, at the requisition of their constituents, first endeavoured to retrieve it, did no more than their duty ; and the precedent they set cannot be too closely followed.

'Again : the distinction made by Mr. Penn in the case of the *Quit-rents*, between his two capacities of *Governor* and *Proprietary*, had an use, which even he, with all his shrewdness, did not perhaps advert to, when it was made, or, at least, expect it would be adverted to by any body else.

'For the support of the governor and government, it must be recollected they were submitted to, for the support of the *Proprietary*, when absent from his government, and when the government charge was otherwise supported, they were paid.—And as he and his agents went on, not only to reserve such rents out of all the parcels of lands they disposed of, but even to rise in their demands, as the value of lands arose ; so it could not but follow, that in process of time, these *Quit-rents* would of themselves become an immense estate.

'When, therefore, the *Proprietary* no longer acted as *Governor*, nor even resided in the province, or expended a fifth of his income



income there, could it be supposed, that this estate, thus obtained and thus perverted from its original purpose, should not be liable, in common with all other estates, to contribute to those charges it was first in the intire allotted for, and the whole amount of which it so many fold exceeds.

‘ No property in England is tax-free : no difference in the amount, or value of property, makes any difference in the duty of subjects : and nothing is more consonant to reason, than that he who possesses most, should contribute most to the public service.

‘ And yet, for want of a specific clause to declare their property taxable, the present *Proprietaries* insist on having it exempted from every public obligation, and upon charging the difference on the public, who, it cannot be too often remembered, gave it in the first instance as the price of an *exemption* from all other taxes.

‘ Clear, however, it will be made to every unprejudiced mind, that such a specific clause neither is or ever was necessary : and, that in virtue of the inherent right, as well as the power and authority reposed in the freemen to tax themselves by ways and means of their own providing, all the property of the province lies indiscriminately at their discretion, subject to an equal taxation.’

Great part of what follows is an altercation of speeches, replies, and rejoinders on this subject, between the proprietaries, or their governors, and the assembly. The proprietaries insisted upon their estates being exempted from all taxations, by the king's charter, as well as in consequence of their being governors of the province.—They alledged, that no such claim had been made upon them before this period, which was about the year 1740; that they had been at a considerable charge in sending artillery to Philadelphia, in maintaining an interpreter among the Indians, and in other articles of expence, for the benefit of the province; a charge that would greatly exceed their proportion of a tax laid upon lands, provided such a tax was equally imposed, which was not the case : the assembly argued strenuously from the principles of natural equity, that the proprietaries should pay some part of the cost, as they enjoyed such a large share of the profit; and that, with respect to the expence of Indian interpreters and Indian treaties in particular, it was both just and reasonable, that the proprietaries should defray part of the charge, as these interpreters and these treaties enabled them to monopolize the purchase of lands from the Indians, which they afterwards sold at an advanced price to the

colonists of Pennsylvania. This claim upon the proprietaries was first brought upon the carpet, on occasion of the assembly's voting an aid to the crown, by way of free gift, in the year 1740, which aid amounted to the sum of 3000 *l.* currency, about 2000 *l.* sterling: an immense sum granted to a beloved sovereign, in the beginning of an expensive war, if we consider the trade of Philadelphia, which at that period imported yearly from Great-Britain, merchandize to the amount of near two hundred thousand pounds; immense, if we consider the province of Pennsylvania, inhabited by opulent gentlemen, and wealthy planters. Those assembly-men will do well to remember the following advice of their proprietaries, 'We advise you to be very careful not to put people here in mind of that single exemption. Several proposals have been made for laying taxes on North America, and it is most easy to foresee, that the self-same act of parliament that shall *lay* them on *our*, will also lay them on *your* estates, and on those of your constituents.' After all, we do not think the demand of the assembly was so unreasonable, as it was unseasonable. After obstinate and tedious disputes between the assembly and the deputy-governors for a series of years, about paper-currency, provincial laws and impositions, the present war broke out in North America, and the governors of all the provinces received orders from the crown to put their people in a posture of defence. These instructions were communicated to the assembly of Pennsylvania by the governor, and supplies demanded for making reparations against the enemy. Instead of raising the supplies, as the emergency of the case seemed to require, they continued to wrangle with the governor about their conceived natural rights; and in the midst of these disputes, the public service was neglected. The proprietaries had restricted their governors from acquiescing in any step that should look like an innovation of the assembly. On the other hand, the assembly resolved to extort concessions from the proprietaries, before they would grant the necessary supplies. Here a dispute ensued between prerogative and privilege; and in the mean time the frontiers suffered. The French and Indians made daily progress in the back-settlements, massacred a number of families, and threatened an irruption into the heart of the province. The governor advised, exhorted, pressed, and threatened: The assembly doubted, deliberated, debated, disputed, and continued inflexible with regard to the supplies, unless they should be raised in their own way. General Braddock was defeated: their frontiers were left naked: the enemy at their doors: Philadelphia in imminent danger, and petitions daily presented. Nevertheless, those *rustic patriots*, seemingly blind to their own danger, and that of their country, remonstrated, cavilled,

cavilled, adjourned, and voted supplies in such a manner, that the estate of the proprietaries was always taxed, and their instructions to their governor contradicted. At length, they agreed, that their estate should be fairly taxed, provided such tax shall be payable by the tenants and occupiers, who shall deduct the same out of the rents payable by them to the proprietors. The assembly was not yet pleased with this concession, though it seems to have removed their great objection. One would think they had no mind to raise any supplies at all; for, instead of laying an equitable tax on the lands, including the estate of the proprietaries, they shifted their battery, demanded of the governor, whether he would take upon him to deviate from his instructions in favour of such money-bills as they should offer; and being answered in the negative, immediately brought in a bill for raising money *contrary to his instructions*. Accordingly he refused to pass it; and the assembly came to the following resolutions,

“ That the said proprietary instructions are arbitrary and unjust, an infraction of our charter, a total subversion of our constitution, and a manifest violation of our rights, as free-born subjects of England.

“ That the bill for granting *Sixty thousand pounds* to the king's use, to which the governor has been pleased to refuse his assent, contains nothing ‘inconsistent with our duty to the crown, or the proprietary rights,’ and is agreeable to laws which have been hitherto enacted within this province, and received the royal approbation.

“ That the right of granting supplies to the crown is in the assembly alone, as an essential part of our constitution, and the limitation of all such grants as to the matter, manner, measure and time, is only in them.

“ That it is the opinion of this house, that the many frivolous objections, which our governors have been advised from time to time to make to our money-bills, were calculated with a view to embarrass and perplex the representatives of the people, to prevent their doing any thing effectual for the defence of their country, and thereby render them odious to their gracious sovereign, and to their fellow-subjects, both at home and abroad.

“ That the proprietaries encreasing their restrictions upon the governor, beyond what they had ever done before, at a time when the province is invaded by the king's enemies, and barbarous tribes of *Indians* are ravaging the frontier settlements; and their forbidding the passing of any bills whereby money  
may



#### 114 *Review of the Constitution and Government of Pennsylvania.*

may be raised for the defence of the inhabitants, unless those instructions are strictly complied with, is tyrannical, cruel and oppressive, with regard to the people, and extremely injurious to the king's service: since, if the assembly should adhere to their rights, as they justly might, the whole province would be thrown into confusion, abandoned to the enemy, and lost to the crown.

“ The house, therefore, reserving their rights in their full extent on all future occasions, and PROTESTING against the proprietary instructions and prohibitions, do, nevertheless, in duty to the king, and compassion for the suffering inhabitants of their distressed country, and in humble but full confidence of the justice of his majesty and a *British* parliament, wave their rights on this present occasion only; and do further *resolve*, That a new bill be brought in for granting a sum of money to the king's use, and that the same be made conformable to the said instructions.

“ By this new bill, both the sum and the time was reduced one half: that is to say, the sum to 30,000 *l.* and the time for raising it, by excise, to ten years. The bill was immediately prepared and read, and the next day was sent up to the governor, who, on the 20th, condescended to signify, that he was ready to pass the same into a law, provided, a clause therein relating to the fines and forfeitures, being paid into the treasury, was first struck out; which, on account of the present exigency of affairs, having been also agreed to by the house, the said bill was, on the 21st of September, passed accordingly into a law.”

By this time the enemy had penetrated into the province: many families had been murdered; many had deserted the colony: the inhabitants in and about Philadelphia were distracted with fears: the people were grown clamorous, and almost desperate: the members of the assembly saw themselves threatened with immediate ruin: they dreaded the resentment of their mother country, excited by the representations of the governor; perhaps they were in terror of being torn in pieces by their constituents. If all, or the majority of these causes had not concurred, we can hardly suppose they would have yielded to the pressing solicitations and wants of the government, to which, after all, they appealed in a long remonstrance.

On the whole, we cannot help thinking that the *patriot rustics*, or rather rustic patriots, of Pennsylvania, inherit the rancour, turbulence and obstinacy of those demagogues of the long parliament

liament in the reign of Charles I. who, after having been indulged with repeated concessions from the throne, and all the security for their privileges that could be reasonably demanded, or safely given, continued to hollow pretended grievances, and under the sacred sound of liberty, involved their country in a civil war, which produced national anarchy, and terminated in the total extinction of those liberties which they had pretended to maintain.

---

ART. VI. *The Authenticity of the Gospel-history justified; and the Truth of the Christian Revelation demonstrated, from the Laws and Constitution of human Nature. In two Volumes. By the late Archibald Campbell, D. D. Regius Professor of Divinity and Ecclesiastical History in St. Andrews. Octavo. Pr. 10s. Millar.*

**T**HOUGH learned divines have for several years past published many excellent treatises to refute the specious arguments of Sceptics and Freethinkers, all their efforts could never prevent the contagion of incredulity from spreading, nor have ever effectually silenced the clamours of the perverse and obstinate. The monster of infidelity seems to have as many heads as Hydra, and no sooner is one cut off, but another sprouts up in its place. Every new endeavour to exterminate so baleful a pest, is no doubt in the highest degree laudable, but it is much to be feared that we must wait a long time for a Hercules in theology, capable of searing the wound, and drying up the prolific source of irreligion and prophaneness. Whoever could thus put an end to this Herculean labour, might justly say with Ovid,

*Famque opus exegi quod nec Jovis ira nec ignes,  
Nec poterit ferrum, nec edax abolere vetustas.*

But alas! it is feared it will be found a true observation, that none are harder to be silenced, than those who are most easily confuted; when baffled in their reasonings, they have recourse to cavil and paralogism; and when these are detected and exposed, they take refuge in falshood and misrepresentation. Mr. Pope's words, in his epistle to Dr. Arbuthnot, are more applicable to a modern advocate for infidelity, than to a scribler of any other denomination whatsoever.

“ Destroy his fib or sophistry, in vain.  
The creature's at his dirty work again.”

The author of the work before us has entered the lists with many of the champions of infidelity; and we apprehend, that it  
will

will appear, in the course of the present article, that his success has been equal to the goodness of his intentions. In his preface, he previously obviates some general objections made to the christian system by the partisans of incredulity. The doctrine of atonement by Jesus Christ has been represented by these, as tending to prevent our being concerned for any inherent personal righteousness. Those that have advanced so extraordinary a position, seem to be entirely ignorant of the moral system delivered in the gospel, the whole tenor of which seems calculated to enforce the observance of the duties of morality, and to inculcate the maxim, that without righteousness no man shall see God. In page 99th, the author takes notice of an inconsistency in the conduct of some Freethinkers, which proves how little those who assume that name are to be depended upon. Nothing indeed can be more absurd, than to observe an external conformity to religion in publick, and at the same time endeavour to undermine it in private, and make converts to infidelity. Either the christian institution tends to promote the good of society; and consequently an attempt to decry it, even in private, must be allowed to be altogether indefensible; or else it is destructive of the public good, and should not be tolerated, even in outward appearance. Another objection to the christian institution, much insisted upon by Freethinkers, is, that it sets up a partner to God in the person of his Son. This objection indeed might have some force against those who maintain the Arrian hypothesis; but with what colour of reason can it be made against the doctrine of the church of England, which maintains the trinity in unity, as a fundamental article of faith?

The author concludes his preface by informing the reader, that this work is, in some measure, a sequel to a former work of his, intitled, *An enquiry into the extent of human powers, with respect to matters of religion*, the intent of which is to prove, that mankind left to themselves, are not able to discover the essential articles of natural religion; and that those, whereof we have now compleat information, have been supernaturally revealed: these sentiments he recommends to the reader to carry with him in the perusal of the present work, in order to enable him to perceive the more clearly the irresistible force with which the argument concludes in favour of the Christian revelation. In sect. 1st, the author undertakes to evince the authenticity of the gospel-history, from the testimony of heathen writers. A better method he certainly could not have chosen, as such witnesses must be allowed to be entirely unprejudiced; and consequently no reasonable objection can be made to their evidence. Infidels, 'tis true, have asserted, that religious truths are of too great consequence



to have their certainty depending on human testimony. This objection is altogether weak and trifling; it is as absurd, as it would be to advance, that the same sort of intelligence, which is sufficient to prove the death of an individual, is not sufficient to prove the overthrow of a numerous army; which is too glaring an absurdity to require any answer. Amongst the many heathen authors, whose testimony corroborates that of the apostles, Julian the apostate is one of the most remarkable. This famous emperor, who is well known to have been the bitter enemy of the Christian religion, confesses, that the apostles not only wrought miracles themselves, but that they imparted the same power to others: he maintains St. Paul, to be the greatest conjurer that ever was: he takes notice of Peter's vision in the tanner's house, about abolishing the Jewish distinction of meats: he cites several passages of St. Paul: he makes several observations on St. John's doctrine, in the first chapter of his gospel, concerning the divinity of Christ; his making all things, &c. on which occasion, he mentions many of the apostles by name, viz. Peter, Paul, Mark, John, Matthew, Luke. Such a testimony will undoubtedly be allowed, by every reasonable man, to be a strong proof of the authenticity of the gospel. Hierocles is another writer against Christianity, who has contributed to support the credit of the evangelical history. This author, who lived before the time of Julian, is said to have excited Dioclesian to persecute the Christians; and yet, he was so far from denying, that there was such a person as Jesus Christ, or that he worked miracles, that he acknowledges the truth of the whole, and only means to expose the Christians for having so high an opinion of Jesus on that account, whilst Apollonius, according to him, wrought greater miracles. After the same manner does Porphyry, who wrote before Hierocles, bear witness to the truth of things reported in the gospel. It is indeed greatly to be lamented, that Porphyry's books against the Christian religion have not been preserved; but the reproach which infidels have made to the Christians, of having destroyed all the books that made against them, will appear to be unreasonable, if we consider that, in their answers to them, they have transcribed all the most considerable objections of their adversaries. Celsus, who distinguished himself amongst the writers against Christianity, seems to have lived about an hundred years after the crucifixion. From passages which Origen has cited from this author, it is evident, that he never called in question the truth of the history of the gospel. He acknowledges that Jesus was, contrary to the ordinary course of nature, born of a virgin in Judea; that the husband of this virgin was a carpenter; that they were admonished by an angel, to fly with the child to Egypt; that he

returned

returned again from thence, and went about through the land of Judea, attended with ten or eleven persons, publicans and fishers; that he delivered moral precepts, such as those we meet with in the gospel; that he wrought miracles, such as curing the lame and the blind, raising the dead, feeding multitudes on a few loaves, &c. that he was betrayed and forsaken by his disciples; that he was crucified along with two malefactors, &c. that the terror which the prospect of such a death raised in him, made him address these words to heaven, 'Father, if it be possible, let this cup pass from me;' that it was given out, according to his prediction, that he had risen from the dead, and appeared in person to his disciples. Origen has cited these particulars, and many more from the writings of Celsus. The futility of this author's reasoning will appear manifest from some of his arguments against the facts related in the gospel. He insists upon the fallhood of Christ's having foretold that Judas should betray him, and Peter deny him; since, according to him, such a premonition would have effectually prevented both from acting as they are said to have done. He for the same reason rejects Jesus's prediction of his own death; for, says he, had he foreseen it, he would no doubt have done what he could to avoid it, and not expose himself voluntarily.

The miracles of Christ he ascribes to his having learned magic in Egypt; and as for the resurrection, he maintains it to be impossible, and would have us reject it, because, according to him, nothing of the kind ever happened. Thus does Celsus oppose abstract reasoning to matter of fact, and empty speculation to historical evidence. But we find not, in all the records of Pagan antiquity, any pieces more favourable to the christian cause, than Pliny's letter to the emperor Trajan, and Trajan's answer to it. The emperor's determination appears somewhat extraordinary: "Conquerendi non sunt; si deferantur & arguantur, puniendi sunt." Mons. Rollin, in his antient history, takes notice of the strange inconsistency of this direction. If they were criminal, says he, why should they not be prosecuted with the utmost severity? and if innocent, how can punishing them be reconciled to justice? From this contradiction in the proceedings against christians, the learned and pious historian infers, with reason, that they were unjustly misrepresented, as persons dangerous to the state.

Our author, in page 53, produces the testimony of Josephus to corroborate the evidence brought from the writings of heathen authors. But as the majority of critics are agreed that this passage is spurious, it is apprehended that it has a tendency rather



rather to weaken, than confirm the arguments adduced above. Of all the witnesses for Christianity, none more strongly support its truth, than those heathens of learning and judgment, who, from their education and course of life, can by no means be supposed prejudiced in favour of the religion of Jesus. One of the most remarkable of these is Quadratus, who becoming a convert to the christian religion, travelled through the world in order to propagate it: he never concealed his religion, not even amidst all the rage of persecution; he had the noble boldness to write in its defence, and present his apology to the emperor Adrian; as Aristides, another philosopher, who about the same time had quitted Paganism for Christianity, did likewise. In this list of learned converts, there follow Justin Martyr, and Athenagoras, equally renowned for their learning and zeal; and surely it is absurd to imagine that such men would have embraced the christian religion to their own prejudice, without being thoroughly convinced of its truth.

In section the second our author enters the lists with the renowned champion of infidelity, lord Bolingbroke. That elegant, but superficial writer, has declared it to be matter of astonishment to him, that christian divines should have taken so much silly pains to establish mystery on metaphysics, revelation on philosophy, and matters of fact on abstract reasoning. But, as our author justly observes, to shew that revelation is consistent with philosophy, is doing the most important service to religion; and every reasonable man will allow the impossibility of establishing any matter of fact, without the assistance of abstract reasoning. The nature and degrees of evidence must be ascertained, before any fact can be satisfactorily made out by this method. As for what his lordship has reproached divines in general with, viz. establishing mystery on metaphysics, it is true only with regard to the school-divines in barbarous and distant ages. His lordship's objection, that it does not follow from the fathers of the first century mentioning some passages that are agreeable to what we read in our evangelists, that these fathers had the same gospels before them, seems to be altogether nugatory, and by no means calculated to answer his view of invalidating the authenticity of the gospel-history. For even allowing him that these passages might have been cited from other gospels, their conformity with those now extant would rather strengthen and corroborate the proofs of Christianity, by increasing the number of witnesses that attest its truth.

The dilemma which lord Bolingbroke has raised against the authenticity of scripture, namely, that there remains no stand-



ard of Christianity, since the writers of the Roman religion have shewn that the text of holy writ is not a sufficient criterion of orthodoxy ; and since the writers of the reformed religion have equally exposed the weakness of tradition, falls of itself, as it takes for granted what his lordship should have previously made out, that is, that the writers of the Roman church have made good their plea against the sufficiency of the scriptures.

In section the third, our author confutes the objections, or rather cavils of the writer of an answer to the trial of the witnesses of the resurrection of Jesus. The futility of this work is so manifest, that we apprehend it was scarce worth taking notice of. However, to give the reader some idea of the reasoning of this moral philosopher, as he modestly calls himself, we shall cite a few of his chief objections. He has observed with great sagacity upon that passage of St. Matthew, where he tells us, that the chief priests and Pharisees came together unto Pilate, saying, 'Sir, we remember that this deceiver said, while he was yet alive, after three days will I rise again,' that the words *we remember* signify, that they heard him say so : but, continues he, I find no account where or when such public prophecy was delivered before the priests and Pharisees. From this shrewd observation it would follow, that a man could not remember things being said by another person, without having heard him say them ; which will appear absurd to every man of common sense.

Our philosopher has made another objection to the Authenticity of the Gospel, which he charges with inconsistency, because we are told in it, that Jesus lay three days and three nights in the sepulchre ; whereas he expired by three in the afternoon on Friday, and returned to life again, according to report, on Sunday morning, towards the dawning of the day. This objection has been often answered : 'tis well known that the phrase three days and three nights is a Hebraism, which may signify either three whole days and three whole nights, or only part of three days, as the Jews reckoned by *νυχθημερα*.

In section the fourth, our author makes some strictures upon the arguments of an author of a superior class to the moral philosopher whom he had to deal with in the last. The writer in question has advanced, that a miracle, to be denominated such, should have an uniform experience against it ; from which he infers, that there is a full proof from the nature of the fact against the existence of any miracle. To our author's answer to this objection, we shall add some considerations, which have hitherto escaped most of the writers upon this subject. It will,

no

no doubt, be allowed by every body, that as uniform experience in favour of the possibility of a fact, does not prove its reality, (thus the possibility of a murder's being committed, does not prove that a person accused of a murder is guilty of it) so neither does uniform experience against an event, prove it never to have happened, as our understanding does not take in the whole sphere of things possible, and many things which would be deemed impossible in certain ages and countries, are universally acknowledged to be real facts. *Monf. Marmontel* justly observes, in the *Universal Dictionary of Arts and Sciences*, that the possible has an extent, which is not likely to be ever reached by the human understanding. *Est-ce a nous (says he) de borner le nombre de possibles, nous qui avons appris a contrefaire le tonnerre & que poulétre touchons au secret de le diriger?* Many electrical phænomena would, undoubtedly, have been treated in former ages as fabulous and extravagant, had they been told to persons who had never seen them; and yet our eyes convince us of the reality of the facts. What has been said is, we apprehend, sufficient to prove, that uniform experience against an event by no means implies a full proof against it.

In the succeeding sections of this work, the author's chief aim is to vindicate the characters of the apostles, and shew that they could neither have been impostors or enthusiasts. We apprehend, that it is unnecessary to follow him through all the particulars of this argument, since when once the authenticity of the gospel is ascertained by the testimony of heathen writers, and the earliest fathers; and the nature of the evidence which supports it thoroughly explained, the characters and actions of the apostles speak for themselves.

---

ART. VII. *De L'Esprit : or, Essays on the Mind, and its several faculties. Written by Helvetius. Translated from the edition printed under the author's inspection. 4to. Price 15s. Printed for the translator, and sold by Coote, &c.*

SOME months since we gave an account of this whimsical performance, as a foreign book, of which we despaired seeing a translation in our own tongue; not that the philosophy of Mr. Helvetius is beyond the reach of an Englishman, but his manner so peculiarly his own, as not to be transplanted into a foreign soil, without losing that delicacy of flavour, that inexpressible something which constitutes his merit. But there are men

in this metropolis, who, to gratify a bookseller, would undertake to string the pyramids of Egypt upon his file, or pile them like folios upon his shelves.

Fidens juvenus horrida brachiis

Fratresq; tendentes opaco,

Pelion imposuisse Olympo.

We must indeed confess, that this gentleman has exceeded our expectation; yet he, who would form an idea of the original from this translation, will be just as near the truth, as if he judged of the temple of Jerusalem from the model of it stuck up in every paultry collection of curiosities.

To acquit ourselves in some measure of a promise we rashly made to continue our remarks upon this author †, we shall endeavour to give an analysis of the *L'Esprit* in the compass of a few pages, leaving it to our *mother-critic* to mangle the ingenious Frenchman, with a barbarity so unbecoming her sex, a scholar, and a christian. Mr. Helvetius sets out with considering animals as endowed with two faculties, namely, physical sensibility, and memory, which he calls *passive powers*; the one to receive, the other to retain the different impressions made by external objects. External organization it is, he thinks, that discriminates the human from the brute nature, and gives the former all that pre-eminence it enjoys over the latter. Had nature, instead of hands and flexible fingers, terminated our wrists with the callous hoof of a horse, mankind would then, according to him, have been totally destitute of genius, art, habitation, and defence; a wretched being, immersed in ignorance, wallowing in sloth; a prey to the beasts of the field, and the storms of the heavens: and hence he concludes, that without a certain exterior organization, sensibility and memory in us would be two perfectly steril faculties, adapted merely to the purposes of animal life. Sensibility produceth all our ideas; (what, universal ideas!) and, in effect, memory can be nothing more than one of the organs of sensibility. The principle that feels in us, must necessarily be the principle that remembers; since to remember is nothing more than to feel, or, in other words, a continued sensation.

Having laid down and proved, as he thinks, these principles, he farther asserts, that all the operations of the intellect consist in the ability of comparing various objects; and this power being, in reality, no other than the physical sensibility

---

† See our account of the *L'Esprit* in the Critical Review for December 1758, Art. IX.



itself, all the operations of the mind are reducible to *feeling*; whence he concludes, that if all the words of different languages were confined to objects, or the relations of those objects with respect either to us, or to one another, the mind would consequently consist in comparing our sensations and ideas. How mortifying a thought to human nature! Judgment, therefore, he infers, is only this very faculty of perceiving, or, at least, the declaration of it; and consequently all the operations of the mind are reducible to *judgment*.

After ascending to this single proposition by the gradation we have seen, he goes on more scrupulously to examine, whether the judgment formed on the means which chance presents to us, in order to attain a certain end, be not, strictly speaking, a mere sensation; a question which he boldly determines in the affirmative, with a speciousness that may easily pass for truth, and without ever considering, whether by this he does not at once destroy all free agency. But to remove the least speck of doubt from the mind of the reader, Mr. Helvetius proves, that all our false judgments and errors flow from two causes, which suppose in us the faculty of feeling only; and consequently, that it would be a superfluity, or rather an absurdity in nature, to give us a distinct faculty of judging, which could only explain what could as well be done by feeling alone. In this pursuit he examines into errors occasioned by our passions, ignorance, and the abuse of words, shewing, that all the errors of the mind have their source in one or other of these; and concluding, that error is not essentially annexed to the human mind; but that false judgments are the effects of accidental causes, which do not suppose in us a faculty of perception. 'Error, therefore, (says he) is only an accident; and hence it follows, that all men have a sound understanding.' A paradox which, with all his refinement, he will find it difficult to inculcate in the mind of the most ignorant cobbler. Such is the aspect under which he presents the mind, considered in itself, and without relation to society, which makes the subject of his second essay.

Before we proceed to a review of this last, we shall beg leave to bestow a few strictures upon the former, without entering into all the labyrinths of metaphysics, or tracing the thread of his sophism, which he has twisted with so much art and ingenuity. To enter deeply with him into the argument, to refute regularly his principles, and to shew the tendency of his doctrine, might possibly be amusing to us, and interesting to some of our readers; but to the generality, we fear it would convey just as much utility as entertainment.

Does Mr. Helvetius admit, that man is organized agreeable to his nature, the end of his being, and to those original internal powers bestowed upon him by the author of his existence ; for he will hardly deny but he is endowed with some such powers ? If he allows this much, it will follow, that the peculiar organization which he and other philosophers make the source of our ideas, is, in fact, only the instrument used to supply our wants, and execute the dictates of a previously existing principle. Those very wants are the source of a thousand ideas ; yet will no philosopher assert, that our being born with fingers and toes, has either occasioned these wants, or given us the first intimation of certain appetites peculiar to our nature. Let us suppose a man born without arms, or legs, (and history affords many such instances) is such a man capable of possessing none of those ideas, which our author imagines flow from a just and complete organization ? Breed him up in solitude, where he can borrow nothing from the practice of other men, would he have no wants ; or would he sit down quietly inattentive to these wants, and careless to remove them ? No, he would feel cold and hunger ; he would wish for society, without knowing what it was ; the sight of a man would inspire him at the same time with fear and hope, and he would have the same appetites, and the same passions as another in the same circumstances, who was duly formed. The mind would assiduously set to work in removing every uneasiness, and accomplishing every wish ; the means, indeed, would be different with which he pursued the same end, and perhaps less adequate ; but still their ideas would be the same, and possibly more depth of invention shewn on the side of the latter. Experience has not only shewn this, but likewise things more difficult of apprehension : it has shewn that a blind man, without the assistance of the touch, can have a perfect idea of colours. We do not mean that he will distinguish one colour from another, without the help of sensation ; but that, in an abstract view, he has distinct ideas of red, orange, yellow, &c. will reason as justly in optics, conceive a pencil of rays more or less absorbed, or reflected by the object, and hence deduce as distinct conclusions as another who has the full use of the organ of vision. Nor is it a sufficient answer, that still his ideas are borrowed from sensibility, since our reply would be, that, take away all sensation, and you destroy the animal, the brute as well as the human nature. It was not our intention to dispute the utility of sensation : we meant no more than to prove, that the exterior organization did not constitute that distinguishing criterion of humanity, and, in a word, intellect, with all its operations, as our philosopher asserts. It were easy, indeed, to re-

fute

fute this theory upon more abstracted principles ; but we chuse to conclude with the following queries :

Is it to our peculiar organization we owe our notions of the supreme Being ? Might not the structure of a fly, or an elephant, have equally answered this purpose ? Do we reason upon abstract truths, upon virtue, vice, and the properties of a triangle, in consequence of the human frame ? By what mode of relation can we deduce our inquiries into these from sensation, much less from a peculiar organization ; for there can be no reason assigned, merely from his form, why a horse might not have been the inventor of fluxions as well as Newton ? Do we find that brutes approach nearer to the human intellect, in proportion as their organization more resembles the human ? Nay, is not the reverse of this observable in the elephant, the bear, the bee, the spider, the ant, and the monkey ? The last alone approaches in the exterior to man ; he has the human face, hands, fingers, and even feet ; yet in point of ingenuity, sagacity, and industry, is he inferior even to many insects,

What we admire in Mr. Helvetius is, the beautiful manner in which he rises from simple propositions, no matter whether true or false, to general theorems. Every part of nature, and every remote corner of the human heart, is ransacked with all the dexterity and address of a subtle advocate, engaged in a wrong cause. Where sophistry fails, he applies to oratory, and is equally master of our reason and our passions ; yet, with all these talents, he is little more than a juggler in philosophy, who excites your admiration rather by his artifice than by any thing sublime in his understanding. The essay, of which we are now to give an account, is pregnant with instances of his genius, of his knowledge of mankind, and of the corruption or vanity of his heart.

He begins this with a definition of science, which he calls the remembrance of the actions or ideas of others ; yet, says he, were this definition admitted, how would the public measure the extent of a person's understanding ? Who could lay before them an exact list of his ideas ? and how shall science and understanding be distinguished ? In consequence of such an enumeration of our ideas, the public would be obliged to class among persons of genius, men bred to the most sordid and vulgar professions ; and a dancing-master might be raised upon a level with Plato, Archimedes, Locke, or Newton. But supposing the public could exactly ascertain the exact merit of every individual, still this will never alter its manner of judging ; it will never measure its



esteem of an art by the difficulty, but by the utility of that art. If it overlooks those errors, the invention of which sometimes implies more combinations and genius than the discovery of truth; and if it esteems Locke more than Malebranche, it is because it always measures esteem by interest.

He then proves, under a variety of different heads, and with great refinement and subtilty of argument, that the public judges of men's actions in just the same manner as of their ideas, interest being the sole judge of both, and the dispenser of probity and understanding. In this enquiry, Mr. Helvetius pretends to take experience for his guide; and, after the manner of natural philosophers, to build all his reasoning upon fact and experiment; although, like them, he has frequently mistaken the natural conclusion from his premises, and, still more like the persons in his tale, has suffered his passions to exhibit objects in the way most agreeable to them. A country clergyman, and an amorous lady, had heard that the moon was peopled, and were looking for the inhabitants through their telescopes. If I am not mistaken, said the lady, I perceive two shadows: they mutually incline towards each other; doubtless they are two happy lovers. O fie! madam, replied the clergyman, these two shadows are the two steeples of a cathedral. If we may credit our own experience, and daily observation, we see esteem annexed to actions abstracted from all public and private utility; see truth eagerly sought after for its own sake, and the discoverer loaded with admiration and esteem, where no benefit can possibly result from his enquiries. The mind has a natural regard for truth, so congenial to itself, so flattering to humanity, and hates error. If we give the greater share of esteem to a mathematician, and but little to a dancing-master, it is because the operations of the mind have ever been deemed more liberal than those of the body; because to the former an infinity of relations, combinations, and the strongest energy and power of thought is necessary; to the latter nothing more than habit, and a certain natural grace, which might, in proportion to its figure, be as fully possessed by a monkey as the finest lady. In a word, the difference lies in the powers of reflection; and if Marcel was struck with the air of a young lady in a minuet, it was by a kind of intuition, or, more properly, a delicacy of sensation, to which no previous thought was necessary; but he could not admire Newton, without accompanying him through all the labyrinths of reflection and reason, and tracing him from step to step, till he arrived at the same conclusions. As for the admiration of the vulgar, it arises from comparison: they find it impossible for themselves to abstract their minds from  
sensible

sensible objects. Hence they judge of the difficulty of it, and bestow their applause accordingly : but we will not enlarge upon this subject, having sufficiently, we apprehend, refuted our author in a former Review †.

The following chapter we will beg leave to quote, as no bad argument for the truth of what we assert, that genius may be esteemed abstracted from all views of interest ; for we are much mistaken, if the reader will not greatly admire our author, without ever deriving the smallest utility from his performance.

*‘ Of the necessity we are under of esteeming in others only ourselves.*

‘ Two causes, equally powerful, determine to this action, vanity, and indolence. I say vanity, because the desire of esteem is common to all men ; though some, to the pleasure of being admired, will add the merit of contemning admiration ; but this contempt is not real, the person admired never thinking the admirer stupid : now if all men are fond of esteem, every one knowing, from experience, that his ideas will appear esteemable, or contemptible to others, only as they agree or clash with their own, the consequence is, that, swayed by vanity, every one cannot help esteeming in others a conformity of ideas, which assure him of their esteem ; and to hate in them an opposition of ideas, as a certain indication of their hatred ; or, at least, of their contempt, which is to be considered as a corrective of hatred. But even suppose a person should sacrifice his vanity to the love of truth, if this person be not animated with the keenest desire of information, I say, that his indolence will allow him to have, for those opinions opposite to his own, only an esteem upon trust. In order to explain what I mean by an esteem upon trust, I shall distinguish esteem into two kinds ; one, which may be considered as the effect, either of deference to public opinion, or of confidence in the judgment of certain persons ; and this I call esteem upon trust. Such is that of certain persons for very indifferent novels, merely because they imagine them to come from the pens of our famous writers. Such is even the general admiration of Descartes and Newton ; an admiration, which, in most men, is the more enthusiastic, as it is founded on the less knowledge. Whether, after forming to ourselves a vague idea of the merit of those great geniuses, their admirers, in this idea, respect the work of their own admiration ; or whether, in pretending to be judges of such a man as Newton, they think to share in the eulogiums they so profusely bestow on him. This kind of esteem, which our ignorance often obliges us to use, is, from that very circumstance, the most ge-

---

† Vide vol. VI. December 1758.

neral. Nothing is so uncommon as to judge according to our own sentiments.

‘ The other kind of esteem is that which, independently of the opinions of others, is produced solely by the impression made on us by certain ideas ; and therefore I call it *Felt-esteem*, being the only real esteem, and that which is here meant. Now, in order to prove, that indolence allows us to grant this kind of esteem only to ideas analogous to our own, it will be sufficient to observe that, as geometry sensibly proves, by the analogy and secret relations which ideas already known have with unknown ideas, we obtain a knowledge of the latter ; and that by following the progression of these analogies, we may attain the utmost perfection of a science ; it follows, that ideas of no analogy with our own, would be to us unintelligible ideas. But it will be said, there are no ideas which have not necessarily some relation, as they would otherwise be universally unknown. Yes ; but this relation may be either immediate or remote : when immediate, the faint desire every one has of information, renders him capable of the attention which the intelligence of such ideas supposes ; but when remote, as it generally is in those opinions which are the result of a great number of ideas and various sentiments, it is evident, that without being animated by a very keen desire for information, and also a situation proper for gratifying that desire, indolence will never allow us to conceive, nor consequently to acquire, any *Felt-esteem* contrary to our own.

‘ Few have leisure sufficient for information. The poor man, for instance, can neither reflect nor examine ; he receives truth or error only by prejudice : employed in daily labour, he cannot rise to a certain sphere of ideas. Accordingly he prefers the blue library to the writings of St. Real, Rochefoucault, and cardinal de Retz. Also, on those days of public rejoicings, when there is free admittance to the playhouses, the actors, sensible what audience they have to entertain, will rather act Don Japhet and Pourceaugnac, than Heraclius and the *Misanthrope*. What I say of the populace, may be applied to all the classes of mankind. The men of the world are distracted by a thousand affairs and pleasures. With their taste, philosophical works have as little analogy as the *Misanthrope* with that of the populace. Accordingly, they will, in general, prefer a romance to Locke. It is from the same principle of analogies, that we explain why the learned, and even men of wit, have preferred authors less esteemed to those of a superior reputation. Why did Malherbe prefer Statius to every other poet ? Why did Heinſius and Corneille value Lucan beyond Virgil ? How came Adrian to prefer the



the eloquence of Cato to that of Cicero? For what reason did Scaglier consider Homer and Horace as far beneath Virgil and Juvenal? Because the esteem we have for an author is proportional to the analogy between his ideas and those of his reader.

‘Let a manuscript work be put into the hands of seven men of genius, equally free from prepossessions or prejudice, and let them be separately desired to mark the most striking passages; each of them will underline different places; and if, afterwards, the approved passages be compared with the genius and temper of the approver, each will be found to have praised only the ideas analogous to his manner of seeing and perceiving; and that understanding is, if I may be allowed the expression, a string that vibrates only with the unison.

‘If the Abbe de Longuerue, as he himself used to say, of all the works of St. Augustine, remembered only, that the Trojan horse was a military machine; and, in the romance of Cleopatra, a famous counsellor could see nothing interesting, except the dissolution of the marriage of Eliza with Artabanus; it must be acknowledged, that the only difference in this respect, between the learned, or men of wit, and the common, is, that the former having a greater number of ideas, their sphere of analogies is much more extensive. If the question relates to species of wit, very different from what he is master of, the man of genius, who is in all respects like other men, esteems only those ideas that are analogous to his own. Let a Newton, a Quinaut, a Machiavel, be brought together; let them not be named; let no opportunity be given them for conceiving for each other that kind of esteem which I call esteem on trust; it will be found that after having reciprocally, but to no purpose, endeavoured to communicate their ideas to one another, Newton will look upon Quinaut as an insupportable poultry rhimer; Newton will seem to him a maker of almanacks; and both will consider Machiavel as a coffee-house politician; and, in fine, all three, by calling each other men of very little genius, will revenge, by a reciprocal contempt, the mutual uneasiness they gave each other.

‘Now, if superior men, entirely absorbed in their respective kinds of study, are not susceptible of a Felt-esteem, for a species of genius too different from their own, every author who abounds with new ideas, can only expect esteem from two sorts of men: either young persons, who, by not previously adopting any opinion, have still the desire and leisure of informing themselves; or of those whose minds, being desirous of truth, and  
analogous

analogous to that of the author, had previously some glimpse of the existence of these ideas. But the number of such men has always been very small. This retards the progress of the human mind : and hence the extreme slowness with which every truth becomes displayed to the eyes of all the world.

‘ From what has been said it follows, that most men, submitting to indolence, conceive those ideas only which are analogous to their own.

‘ It appears, from what has been just said, that most men, subject to indolence, form a perfect conception only of those ideas that are analogous to their own ; that they have only a Felt-esteem for no other than this kind of ideas : and hence proceeds that high opinion which every one is in a manner forced to have of himself ; an opinion which the moralists would not perhaps have attributed to pride, had they been more thoroughly acquainted with the principles just laid down. They would then have been sensible, that the sacred respect and the profound admiration, which, when alone, they often feel for themselves, can be nothing more than the effect of the necessity we were under of having an higher esteem of ourselves than for others.

‘ How can we forbear having the highest ideas of ourselves ? Every man changes his opinions, as soon as he believes that those opinions are false. Every one therefore believes, that he thinks justly, and consequently, much better than those whose ideas are contrary to his own. Now, if there are not two men who think exactly alike, it must necessarily follow, that each in particular believes, that his sentiments are more just than those entertained by all the rest of mankind. The duchess de la Ferte said one day to madam de Stahl, I must confess, my dear friend, that I find no body always in the right but myself. Let us hear the Talopains, the Bonzes, the Bramins, the Guebres, the Imans, and the Marabouts, when they preach against each other in the assembly of the multitude, does not each of them say, like the duchess de la Ferte ? Ye people, I assure you, that I alone am always in the right. Each then believes that he has a superior understanding, and the fools are not the persons who are the least sensible of it. This gave room for the fable of the four merchants, who went to the fair to sell beauty, birth, dignity, and wit ; all of whom disposed of their merchandize, except the last, who returned without even taking handsel,

‘ But, say they, we find some men acknowledge that others have greater mental abilities than themselves. Yes, I reply, we do find people who confess it ; and this confession springs from

a delicacy of soul: in the mean time, they have only an esteem upon trust for those whom they acknowledge their superior; they only join in the public opinion, in giving them this preference, and confess that these persons are esteemed, without being inwardly convinced that they are more worthy of esteem than themselves.

‘ A man will confess, without difficulty, that in geometry he is much inferior to Fontaine, d’Alembert, Clairaut, and Euler; that in poetry he is excelled by Moliere, Racine, and Voltaire; but I say, that this man will set so much the less value on that perfection in proportion as he acknowledges he has superiors in it; and that besides, he will think himself so greatly recompensed for the superiority the persons above-mentioned have over him, either by finding that those sciences are of no consequence, or by the variety of his knowledge, his good sense, his acquaintance with the world, or by some other of the like advantages; that, every thing properly considered, he will think himself as worthy of esteem as any other person whatever.

‘ But how, say they, can it be imagined, that a man, who, for example, executes the subordinate offices of the magistrate, can believe that he has a genius equal to Corneille? ’Tis true, I reply, that here he will make no body his confidant: however, when, by a scrupulous examination, we have discovered how much we are daily affected by sentiments of pride, without our perceiving it, and what elogiums are necessary to embolden us so far as to make us confess to ourselves and to others the profound esteem we have for our own abilities, we shall perceive that the silence of pride is no proof of its absence. Let us suppose, to follow the above example, that three counsellors, leaving the play-house, accidentally meet, and begin to talk of Corneille; all three perhaps cry out at once, that Corneille was the greatest genius in the world: however, if, to disburden himself of this intolerable weight of esteem, one of them adds, that Corneille was indeed a great man, but he excelled in what is of a very frivolous nature; it is certain, if we may judge from the contempt which certain people affect to entertain for poetry, the two other counsellors will be of the same opinion with the first: then from confidence to confidence they come to compare the quibbles of law with poetry: the art of pleading, says another, has its plots, its delicacies, and its combinations, like all other arts. Really, replies the third, there is no art more difficult. Now, from an hypothesis very easily admitted, that in this difficult art, each of these counsellors thinks himself the most able of the three, the result of this conference will be, that each of  
them



them fancies he has as great a genius as Corneille. We are, through vanity, and, above all, through ignorance, so necessitated to esteem ourselves preferably to others, that the greatest man in every art, is he whom each artist places in the first rank after himself. In the time of Themistocles, when pride was only different from the pride of the present age, in its being more undisguised, all the captains, after the battle of Salamis, were obliged, by notes laid upon the altar of Neptune, to declare who had the greatest share in obtaining the victory ; each gave that honour to himself, and adjudged the second place to Themistocles : upon which the discerning people gave the greatest reward to him, whom each captain had considered as the most worthy except himself.'

After dividing ideas, like actions, into good, bad, and indifferent, he applies successively his principles to each of these, proving from an infinity of particulars, that at all times, and in all countries, both with regard to morality and genius, actions and ideas, personal interest and self-love alone dictate the judgment of individuals, while general interest dictates that of the public ; consequently, that in the public, as in individuals, it is always love and gratitude that praises, and hatred and revenge that depreciates. We could wish our time would permit us to trace Mr. Helvetius through the maze of false argument he has used upon this occasion. That the reader may, however, have some idea of his arrangement, we have here subjoined the titles to each chapter, with a few remarks on such as appeared most objectionable. *Of the mind relatively to society. Of probity, as it respects an individual. Of the mind or understanding as it respects an individual. Of the necessity we are under of esteeming in others those qualities only of which we ourselves are possessed. Of probity, in relation to private societies. Of the means of securing virtue ; in which the author gives directions for resisting the seductions, and repelling the insinuations of private societies : in a word, of preserving an unshaken virtue, amidst a thousand shocks of private interest ; the whole secret consisting in paying, in all our actions, a due regard to the interest of the public. Of the understanding in relation to particular societies. Of the difference between the judgments of the public and those of private societies. Of an elegant manner of speech and address : a chapter which, referred to his general principles, merits the attention of every Englishman, in the present circumstances of public affairs. Why men admired by the public, are not always esteemed by the men of the world. Of probity, as it respects the public. Of genius, as it respects the public. Of probity, as it respects various ages and nations : from which he concludes, that virtue is only a desire to promote the happiness of mankind ; and that probity,*  
which

which he considers as virtue put into action, is among all men, in all the various governments of the world, only the habit of performing actions useful to our country ; a fact that has been long asserted by philosophers, and elegantly refuted by a late writer of our own nation. *Of virtues prejudicial and true : a chapter against the artful poison, of which the reader cannot be too strongly guarded. Of the utility of the preceding principles of morality. Of hypocritical moralists. Of the mind, considered with respect to different ages and countries. Of the esteem for different kinds of genius, proving, that in every age it is proportioned to the interest the people have in esteeming them. Of genius, considered in relation to different countries.* From his reasoning in this chapter Mr. Helvetius concludes, that it is to the diversity of governments, and consequently to the interest of the people, that we must attribute the astonishing variety of their characters, genius, and taste.

If we imagine that we sometimes perceive a point, to which the general esteem radiates ; if, for example, the art of war is among almost all nations considered, as the principal, it is because a great general will be, in a manner, every where considered as the most useful man, at least, till the conclusion of an universal and unalterable peace ; but that peace being once confirmed, people will, without difficulty, give the men, celebrated in sciences, laws, literature, and the polite arts, the preference to the greatest generals upon earth. But here we differ, *toto cælo*, from Mr. Helvetius. We imagine that the different characters of men, the variety of their genius and tastes, cannot be derived from the influence of government upon their manners ; nay more, we are of opinion that our author has mistaken the consequent for the antecedent ; for, without an original diversity in genius and character, laws, governments, and manners, would have a closer affinity and resemblance in all the different kingdoms of the world. What can be the reason, that nations living without any form of government, without laws, arts, or sciences, shall, notwithstanding, differ as much in their manners as a Frenchman and a Hottentot ? Why do the nations of the *Quaquas* coast appear courteous, civil, hospitable, and humane ; while other nations, removed a little farther to the West, shall shew all the marks of a barbarous, cruel, and innately savage disposition ? Both live as much without law and government as the beasts of the field. But to carry our argument higher, does not the very same instinct appear in brutes, who differ no less in character than men. One dog shall be tame, gentle, and docile ; another fierce, surly, and intractable : at least where the restraint of fear is withdrawn, his malignant nature will always break forth. Thus we see, that there is in every part of the animal

animal creation, an original character, abstracted from the influence of government, and even climate : these may co-operate in bringing to perfection, but do not plant the first seeds of character.

Our author goes on to treat of the reciprocal contempt of nations, proceeding from their vanity. *Why they consider as gifts of nature the qualities solely to be ascribed to the form of their government. Of the causes that have hitherto retarded the progress of morality. Of the means of perfecting morality. Of probity, in relation to the world in general. Of genius, with respect to the universe.* From all of which he has drawn the same conclusions ; namely, that interest alone is the sole dispenser of esteem. The reader will perceive from such a beautiful arrangement, what force of talents were necessary, to draw such a variety of matter to the support of false principles ; like rays concentrated in the focus of a burning-glass, and collected together only to burn and destroy with the greater violence.

The third essay is an examination of this question, *Whether genius ought to be considered as a natural gift, or as an effect of education?* This subject he branches out under the following heads : *Of the delicacy of the senses. Of the extent of memory. Of the unequal capacity of attention. Of the powers that act upon the soul. Of the influence of the passions. Of the superiority of mind, which men of strong passions enjoy over men of sense. Of stupidity, the consequence of a cessation of the passions. Of the origin of the passions. Of avarice. Of ambition. An enquiry into this question, Why pleasure so often escapes the ambitious, if men, in the pursuit of grandeur, seek only the means of avoiding pain, and enjoying external pleasure? Of pride. Of friendship. In what manner the fear of natural pain, or the desire of natural pleasure, may excite all the passions. To what cause we ought to attribute the indifference of certain nations with regard to virtue.* The conclusion is, *that this indifference does not arise from nature, but from the different constitutions of states.* In proof of his inference, he launches out into an investigation of the effects of free and despotic governments, with that freedom becoming a liberal philosopher, but dangerous in a Frenchman. He treats of *the universal desire of being despotic, the means employed to arrive at this power, and the danger to which it exposes kings. Of the principal effects of despotism. Of the destruction of empires subject to arbitrary power. Of the love of certain nations for glory and virtue. Poor nations have always been more greedy of glory, and more fruitful in virtuous men, than opulent nations. Of the exact relation between the strength of the passions, and the greatness of the rewards proposed to mankind : where he concludes, that the strength of the passions is always proportioned to the force of the means employed*



to excite them. And then proceeds to examine, if these passions may, in all fitly organized persons, be carried to such a height as to endue them with that continued attention, to which superiority of genius is attached. For this purpose he begins with enquiring into the degree of passion, of which men are susceptible; concluding, that the great inequality of the mind, observable in mankind, depends on the difference of their education, and the unknown and varied chain of circumstances in which they are placed.

‘ In fact, (says he) if all the operations of the mind are reducible to perceiving, remembering, and observing the relations that subsist between different objects, and their connection with us, it is evident that all men being endued, as I have already shewn, with sense, extent of memory, and, in short, with the capacity of attention necessary to render them capable of the highest ideas; among men who are well organized, there are consequently none who may not render themselves illustrious by great talents.

‘ I shall add, as a second demonstration of this truth, that all the false judgments, as I have proved in my first discourse, are the effect either of ignorance, or of the passions: of ignorance, when we have not in our memory the subjects of comparison from whence the truths we are in search of ought to result; of the passions, when they are so modified that we have an interest in seeing objects different from what they really are. Now these causes, which are the only general ones that produce our errors, are entirely accidental.

‘ Ignorance, in the first place, is not necessary; it is not produced by any defect in the organization, since there is no man, as I have shewn in the beginning of this discourse, who is not endued with a memory capable of containing infinitely more objects than are required for the discovery of the most important truths. In regard to the passions, the natural wants being the only passions immediately given by nature, and the wants being never deceitful, it is evident that the want of just thinking is never produced by a defect in the organization; and that we have all the power of forming the same judgments on the same things. Now to have the same view of them is to have equal abilities of mind. It is then certain, that the inequality of abilities observable in the men whom I call well organized, does no ways depend on the greater or less degree of the excellence of their organization; but on the different education they have received, on the various circumstances in which they have been placed, and, in short, on the little aptitude they have for thought,

thought, from the hatred they have contracted in early youth for application, of which they became absolutely incapable in a more advanced age.'

He proceeds to lay down the agreement of facts with these principles, and thence explains the following political phenomena: Why the southern and western nations should have been conquered by the northern? Why the genius of the eastern nations has ever been servile and allegorical? And, lastly, why certain nations should enjoy a superiority in certain sciences over others? Closing the essay with this general conclusion, that genius is common, and the circumstances proper to unfold it very extraordinary. 'If (says Mr. Helvetius) we may compare what is prophane with what is sacred, we may say in this respect, Many are called, but few are chosen.

'The inequality observable among men, therefore, depends on the government under which they lie; on the greater or less happiness of the age in which they are born; on the education; on their desire of improvement, and on the importance of the ideas that are the subject of their contemplations.

'The man of genius is then only produced by the circumstances in which he is placed. Thus all the art of education consists in placing young men in such a concurrence of circumstances as are proper to unfold the buds of genius and virtue. A love of paradoxes has not led me to form this conclusion; but the desire of promoting the happiness of mankind. I am convinced that a good education would diffuse light, virtue, and, consequently, happiness, in society; and that the opinion, that genius and virtue are merely gifts of nature, is a great obstacle to the making any farther progress in the science of education, and in this respect is the great favourer of idleness and negligence. With this view, examining the effects which nature and education may have upon us, I have perceived that education makes us what we are; in consequence of which I have thought that it was the duty of a citizen to make known a truth proper to awaken the attention, with respect to the means of carrying this education to perfection. And to cast the greater light on so important a subject, I shall endeavour in the following discourse, to fix, in a precise manner, the ideas we ought to form on the different faculties of the human mind.'

In the fourth essay he examines the different faculties, that is, the intellect, or esprit, in the most extended sense, under a number of different heads, of which it would be scarce possible to

to give the reader an idea from the translation\*. We shall therefore sum up this account, by adding to our former character of Mr. Helvetius, that no man ever treated an obscure subject with more entertainment to his reader, or communicated so much pleasure with so little conviction; in which respect he is not exceeded by Plato himself. In a word, next to a celebrated essayist of our own nation, he is, with all his faults, the most original, pleasing, and polite author and philosopher of the age.

---

ART. VIII. *Dissertations, Essays, and Discourses, in Prose and Verse.*  
By Dr. Fortescue. 2 vols. 8vo. Pr. 10s. Doddsley.

**H**ERE are two volumes in octavo, filled with dissertations in prose and verse, very properly intermingled, that thus inserted they may act alternately as reliefs to the wearied reader. A man travelling through the Netherlands, after he has beaten the hoof great part of the day, over a long, straight, flat causeway, planted with trees regularly set on each side, opposite to one another, is refreshed at sight of a hill, though it should be covered with heath; and rejoices in variety, although that variety consists in bogs and brambles. In like manner, a person whose hard fate involves him among the rocks and mountains of Wales and Scotland, longs to be upon level ground, though the plain should be an insipid waste, producing thought but weeds and willows. Artfully therefore has our author contrived to refresh the imagination, by presenting his essays so varied and interchanged. Every reader must own the sagacity of this disposition: for he has hardly begun with his poetry, when he longs for his prose; and scarce dipt in his prose, when he pushes on for his poetry. We have with much toil clambered up his *Castle-Hill*, which, notwithstanding the hermitage, cascades, and Chinese temples that adorn it, we will not yet prefer to the hill of Parnassus. Indeed, as *Serjeant Kite* says in the play, the castle may stand 'till doomsday, before we attempt to take it. We have also accompanied the author in his journey through *Devonia*, and visited famed *Exmouth's Strand*.

---

\* And yet we must acknowledge the labour and industry of the translator, who has done more than we could promise for ourselves in the same circumstances. We only blame him for not making the subject his own, studying his author, communicating the spirit, as it is almost impossible to render into English the words of M. Helvetius.



‘ Where *Quin*,  
 Of all mankind the *epitome*, the friend,  
 In rural solitude retir’d, inhales  
 That vivid strength, those spirits debonair,  
 Which in his *Richard*, *Brute*, or *Falstaff* shine,  
 And hail him *Wilks*, or *Betterton*, or *Booth* !’

We wish the doctor had favoured us with some explanatory notes upon this paragraph, in order to vindicate his compliment to Mr. James Quin, from the imputation of equivocality : for, if the said Mr. Quin is an *epitome* of all mankind, there must be a great deal of *evil*, as well as *good*, in his composition ; and this is what we would not willingly suppose. *Dryden* never dreamt of complimenting the duke of *Buckingham*, when he wrote,

‘ A man so various, that he seem’d to be  
 ‘ Not one, but all mankind’s epitome.’

His intention was to represent that nobleman as a fickle, inconstant, and capricious creature : neither of which epithets, as we apprehend, belong to Mr. Quin ; for, though as an actor, he has appeared in many different characters on the stage of Mr. Rich ; he, on the stage of life, always maintained his own character, in the articles of a generous friend and boon companion. We should, moreover, be glad to know, with what propriety that vivid strength and those spirits debonnair, which shine in his *Richard*, *Brute*, or *Falstaff*, hail him *Wilks*, or *Betterton*, or *Booth*. What, do his own strength and spirits assume an existence separate from himself, and, like the witches in *Macbeth*, cry, All hail *Wilks* ! All hail *Betterton* ! All hail *Booth* ! If they do, Master Quin will have no great cause to thank them for this greeting. He would probably think his spirits were grown too *familiar*, dismiss them from their office, as foul, unnatural hags, and conjure up others from the *Red Sea*.

There is something so poetical in the following description, that we will insert it for the entertainment of the reader.

‘ Hark ! o’er the *Lavie*, let the shrill pipe sound  
 Mellifluously sweet ! now cannons roar,  
 Fire-vomiting volcano’s ; th’ adverse shore,  
 Fierce-threatning at each eruption loud.  
 Now the reiterated menace sounds,  
 The thrice redoubled ecchoes roll adown  
 The frighted waves ; while th’ undulating air,  
 Vollies on vollies pressing, pours around  
 Reverberated thunder ; such as oft

O’er

O'er *Cat-water*; or *Hamouze* whizzing flies  
 From yonder high-raised battlements, or such  
 As, from contending armies charging fierce  
 With adverse fronts, are heard; or when the fleet  
 From *Albion's*, or from *Gallia's* hostile coast,  
 From hell's wide-yawning portals bellowing, roar,  
 Pregnant of war, hurl fire-brands, hurl wing'd death:  
 Nor *Does-Down* prospect, nor *Cann-Quarry's* rocks  
 Tremendous, nor its cascade's sounding waves  
 Must I regardless pass; while hanging woods,  
 And scenes grotesque, and views extensive charm,  
 The spot which *Parker* sometimes deigns to adorn.'

Without particularizing every detached piece of which this miscellany is composed, we shall fairly extract specimens of our author's poetry and prose, from which the reader may judge for himself. The following fable is, to the best of our taste and judgment, as good as any poem in the whole cargo, and we give it as a proof not only of the author's genius, but of our own candour, as it is levelled against us criticks, by way of an intimidating missile, and implies a personal application, for which we owe the author no ill-will.

' Would you an eminence ascend,  
 First make an honest man your friend;  
 A faithful counsellor and true,  
 And what he shall advise pursue.  
 Look to your steps, observe the ground;  
 Lest that your giddy head turn round.  
 Then try the steep ascent to gain,  
 Stretch every nerve, each sinew strain;  
 Unmindful of the flowery scene;  
 On either side, baits intervene:  
 And pleasure's gilded hopes allure,  
 Who trusts them least, is most secure.  
 Envy will follow, like a shade,  
 It is a tax, on virtue laid:  
 This your best actions will refine,  
 Malice invert, and spleen malign;  
 Unwillingly inferiours shew,  
 That deference, to merit due.  
 Th' aspiring genius forward eyes  
 The tempting bait, and glittering prize;  
 And struggles up the mountain's brow,  
 Regardless of the fools below;  
 Tho', every now, and then, he feels,  
 A critic snarling, at his heels.

To indolence it is a crime  
 Enough, that you above it climb :  
 Base minds thro' malice, spleen, or spite,  
 Will shew the teeth, that cannot bite ;  
 Since conscious innocence will guard,  
 And virtue be its own reward.

A Traveller in quest of gain,  
 Was seen as pricking o'er the plain ;  
 A surly Cur stole forth, and bit him :  
 The stranger turn'd, reprov'd, and hit him ;

What mean you thus to pass us by,  
 Quoth Pug, — what don't you see 'tis I ?

' Was I to mind such Curs as you,  
 ' I should have nothing else to do ;  
 ' A barking dog in every street,  
 ' Whene'er I pass, I'm sure to meet.  
 ' Let me advise you, not to bark,  
 ' Come, and assail us in the dark.  
 ' We're on our guard, in open day,  
 ' Such yelpings coward Curs betray.  
 ' If in the wrong, a friendly bite  
 ' May do me good, and set me right.  
 ' But not a thousand bites will do,  
 ' From such a Puppy-Dog as you.  
 ' But know, insidious wretch, 'tis fit,  
 ' Thus every biter should be bit.'

The critic snarls, — you dog, you brute,  
 What pass me by, and not salute ?

(As if there could be nothing done,  
 But low'r your penant, fire your gun)

'Tis to my person due, nor less,  
 To the grand art, which I profess ;  
 At others' merits we must rail ;  
 Are angry, if they scarcely fail.  
 More angry still, if there be nought,  
 Our trade depends on finding fault.  
 Like scavengers, in kennels, rake,  
 If slips, we find not, we can make.  
 Your greatest crime, if you pretend,  
 To write — what critics cannot mend.

' The charge is clear, your trade is good,  
 ' Critics from authors should have food ;  
 ' Fall to, the offals are but vile ;'

You snarl, — but give us leave to smile.  
 Your language, like your state is foul,  
 Some dogs are'nt pleased, but when they growl.

But



But why such cannibals, I pray,  
To eat so many in a day?  
Not minding, whether great, or small,  
Take them alive down, bones and all!  
Yet I must own, it better suits,  
If we must die, by men, than brutes.  
I own it wrong, that any dare,  
Save thro' your spectacles, to stare;  
I know you critics cannot brook,  
Any, thro' other optics, look,  
Your meanings right; pray what pretence,  
Have any else to common sense?  
I know a justice, who can't bear,  
That any, but himself should swear,  
If you are right, — then what are we?  
Two of a trade cannot agree.  
Some consciences you must offend,  
When they find nought to reprehend.  
Somethings may not your humour hit:  
For others, if not you, they're fit.  
Some rail, because it tends to ease,  
When faulty most, then most you please.  
Ill humours, always should have vent,  
Most dangerous, when most closely pent.  
Some things here may not hit your mind,  
'Tis plain, they weren't for you design'd.  
'Tis not my scheme, you should be teiz'd,  
E'en drop them — we shall both be pleas'd.  
What is't to you, to kill the time,  
If I thus scribble, — where's the crime?  
Perhaps in manners, and in taste,  
You're frenchify'd — to you 'tis waste.  
To please you is not in my power,  
You may dislike — the grapes are sour.  
I own, I deal not in romances,  
Or empty novels, flimsy fancies:  
I never yet expos'd such ware,  
I seldom deal in foreign fare,  
If you like English — sit and dine,  
If not — you are no guest of mine!

In behalf of the critics, we would reply, that if a man kills the time in any shape, it is the duty of a friend to caution him against the repetition of such murder. But, if he kills the time by scribbling bad verses, to be ushered upon the stage of the public, it becomes the duty of every man to inform against

him, lest he should not only kill his time, but also kill his readers.

This attack upon the criticks in verse is properly followed by an essay in prose, *on Suspicion*. The fable seems grounded on a suspicion that the criticks would not approve of his work; and perhaps that suspicion is the child of conscience.

‘ Much prudence is required to pass thro’ life, so full of temptations, with tolerable credit to ourselves, and no disgrace to our friends; and great good nature, not to give, or take offence, in a world so given to censoriousness, and so deserving to be censur’d.

‘ Hypocrisy is so prevalent, and so many are the cheats imposed on the ignorant, and undesigning, that now-a-days good nature is reckoned a kind of weakness, where craft is true wisdom. This directs us to deal with every man as if he was a knave, till we find to the contrary; tho’ ’twould be matter of prudence, that he should know it; neither giving him an occasion to think so ill of himself, nor so well of us. This may set the artless on their guard, who are unsuspecting of artifice; the most liable to be imposed on, tho’ least deserving it: and make others honest, who, thro’ an unhappiness of memory, may frequently want to be reminded, that it is the best policy.

‘ As a fence against the artful, suspicion is a mark of wisdom; otherwise, it is the effect of folly; and may be the cause of much mischief: when we do this, without any reason; or not a good one; or give them to understand it so; without previously guarding against them. The former is as much rash judgment, as the latter is ill conduct: since they will never want an occasion of charging us with insincerity; when it would be criminal in us, to have fellowship with the deceitful: for such they always will be, whenever their interests are thought (as indeed they really should be) inconsistent with ours.

‘ Seldom is any one suspected unless some actions have given an occasion for it; some expressions made us imagine him, not to be what he pretends to be; the character of a hypocrite being so common, and so much to be dreaded, and ever avoided; in itself very detestable; in its consequences, dangerous.

‘ Youth is credulous, sometimes to its cost; age is more diffident, and the more to be commended as it is a sign of improvement. Having experienced deceit in so many cases, it suspects it in most. It may be an error, but it is on the safest side, except where it is itself suspected, then it never fails of being offensive. The general hypocrisy of mankind above hinted at may alleviate it;

it; in some measure, tho' no body cares to have his own honour questioned, or his character suspected. As it is the result of experience, it is the best wisdom; but so many are there, that expect to be credited, who have little pretence to it; a man may be excused, if he wants somewhat more, than their bare word to pass for current.

'A true man of honour need not be offended: since his integrity will shine, the more it is scrutinized, and none can suffer but counterfeits. As something more than an outside shew is necessary to constitute the character; something more, viz. overt acts ought to ascertain it: especially as fashion is so very variable, honour so very uncertain, that we neither know where to find the one, nor scarce what to think of the other.'

After having perused these quotations, we doubt not but the reader will, like us, be puzzled to determine whether the author excels most in rhyme or in reason.

---

ART. IX. *Discourses on several public Occasions during the war in America. Preached chiefly with a view to the explaining of the Importance of the Protestant Cause, in the British Colonies; and the Advancement of Religion, Patriotism, and Military Virtue. Among which are a Discourse on Adversity; and also a Discourse on Planting the Sciences, and the Propagation of Christianity, in the untutored Parts of the Earth. With an Appendix, containing some other pieces. By William Smith, D. D. Provost of the College and Academy of Philadelphia. Octavo. Price 3s. Millar.*

THE pulpit-orators of France have in general surpassed those of England in rhetorick, and a torrent of powerful and overbearing eloquence; whilst, on the other hand, they have been greatly inferior to them in the didactic and moral part of preaching. In France, a sermon is an animated harangue; in England, a serious and instructive lecture. Tillotson, Clarke, and Waterland, inform the understanding; Bossuet, Massillon, and Flechier, rouse the passions. Both talents should unite to make a compleat preacher; since dry instructions are too dull and unawaking, and rhetoric often but an empty sound. The author of these discourses seems to have been aware of the deficiency of our English preachers in point of eloquence, and to have used his utmost efforts to avoid incurring the same imputation. In his first discourse, which is a funeral sermon preached upon the death of a beloved pupil, there are some strokes equal to any in the *Oraisons funebres* of



Bossuet. In page 13 of this sermon, we meet with a thought of Tacitus finely improved upon. "Adversas adhuc res tantum tulisti, res secundæ acrioribus stimulis animum explorant, nam miseriæ tolerantur, felicitate corrumpimur." 'Were I capable of wishing evil to any person, (says our author) I could not wish a greater to my greatest foe, than a long and uninterrupted course of prosperity.' In the course of this sermon the doctor maintains the necessity of personal afflictions, and concludes it by exhorting his auditors, in the most earnest and pathetic manner, to improve the melancholy occasion upon which they met, by listening to the repeated warnings of an all-wise and good God. In discourse the second, with a glowing eloquence, and laudable zeal, he exhorts the people of Philadelphia to brotherly love and public spirit, in a most dangerous crisis of affairs. In page 53, we find this just remark, that leagues, or imaginary lines, can never procure our colonies any security from so perfidious a people as the French. So inveterate is their hatred, and so incompatible our interests, that unless we be separated by mountains, seas, or lakes, one side must, sooner or later, submit to the yoke of the other. Discourse the third, contains a parallel between the state of our colonies in the year 1756, and that of the Jews. In page 89 of this sermon, we meet with an observation which deserves the most serious attention, namely, 'that national vices, constantly tend to national misery; for as all the societies of this world are dissolved in the next, the sins of a nation, not being liable to punishment hereafter, are sure to draw down a present vengeance from heaven.' This the wise man has expressed in the most emphatical terms, 'Righteousness exalteth a nation, but sin is the ruin of any people.' The fourth discourse is calculated to remind christian soldiers of their duty, and of the lawfulness and dignity of their office; in this the author justly inveighs against the absurd principles of those sectaries that maintain self-defence to be unlawful. In discourse the fifteenth, which turns upon planting the sciences in America, the cultivation of learning and the sciences is proved to be conducive to the propagation of christianity, and the arguments urged herein, we apprehend, sufficiently confute the paradox advanced with great boldness, and maintained with equal eloquence, by the celebrated mons. Rousseau of Geneva, namely, that the arts and sciences have rather corrupted, than improved the manners of mankind. The sixth and last discourse, turns upon the duty of praising God for signal mercies and deliverances, a subject not susceptible of novelty, but handled by our author at once fully and judiciously.

Subjoined

Subjoined to these discourses, is an appendix, containing some short pieces that turn upon subjects which have a considerable connexion with those treated of in the sermons. Our judgment of this author, upon the whole, is, that what he says seems to come from the heart, and consequently cannot fail of affecting all who are not as void of piety as publick spirit. In order to give the reader a specimen of our author's talents for rhetoric and eloquence, we shall beg leave to cite a passage from his second discourse.

‘ In times past, when liberty, travelling from soil to soil, had deserted almost every corner of the world, and was preparing to bid an everlasting adieu to her last best retreat, the British isles; our great forefathers (whose memories be blest) anticipating her departure, came into these remote regions. They encountered difficulties innumerable. They sat down in places before untrod by the foot of any christian, fearing less from savage beasts and savage men, than from slavery, the worst of savages. To preserve at least one corner of the world, sacred to liberty and undefiled religion, was their glorious purpose. In the mean time the storm blew over, and the sky brightened in the mother-land. Liberty raised her drooping head, and trimmed her fading laurels. Halcyon-days succeeded, and their happy influence extended even into this new world. The colonies rose and flourished. Our fathers saw it, and rejoiced. They begat sons and daughters, resigned the prosecution of their plan into our hands, and departed into the mansions of rest.’

‘ But lo! the storm gathers again, and sits deeper and blacker with boding aspect! And shall we be so degenerate as to desert the sacred trust consigned to us for the happiness of posterity? Shall we tamely suffer the pestilential breath of tyrants to approach this garden of our fathers, and blast the fruits of their labors?’

‘ No—ye illustrious shades, who perhaps even now look down with anxiety on our conduct! we pronounce, by all your glorious toils, that it shall not, must not, be! If we are not able to make those who mourn in bonds and darkness round us, share the blest effects of liberty, and diffuse it through this vast continent, we will at least preserve this spot sacred to its exalted name; and tyranny and injustice shall not enter in, till the body of the last freeman hath filled up the breach.

‘ Spirit

' Spirit \* of ancient Britons! where art thou? Into what happier region art thou fled, or flying? Return, Oh return into our bosoms! expel every narrow and groveling sentiment, and animate us in this glorious cause! Where the voice of public virtue and public liberty calls, thither may we follow, whether to life or to death! May these inestimable blessings be transmitted safe to our posterity! and may there never be wanting champions to vindicate them against every disturber of human kind, as long as there shall be found remaining of all those who assume the distinguished name of Britons, either a tongue to speak, or a hand to act!

---

ART. X. *A Letter writ in the year 1730, concerning the question, Whether the Logos supplied the Place of a human Soul, in the Person of Jesus Christ. To which are now added, two Postscripts: the first, containing an explication of those words, the Spirit, the Holy Spirit, the Spirit of God, as used in the Scriptures. The second, containing remarks upon the third Part of the late bishop of Clogher's Vindication of the Histories of the Old and New Testament, 8vo. Pr: 3 s. Noon.*

**W**E are informed in the preface to this letter, that though the names in it are fictitious, it is part of a real correspondence; and that the author, unwilling to engage in a religious controversy, deferred the publication of it thirty years. To avoid religious disputes as much as possible, is certainly the part of every prudent and well-meaning person, as they oftener tend to excite heats and animosities, than prove subservient to promote the knowledge of truth. It would, however, be a mean desertion of her cause, utterly to decline delivering one's sentiments upon any opinion: we apprehend no body will assert that ignorance and thoughtlessness are desirable antidotes against dissention and debate. Our author in his letter immediately declares against the Arian hypothesis of the Logos supplying the place of the soul in the person of Jesus Christ; and it must be acknowledged that doctrine is inconsistent with many passages of scripture. According to the Arrian system, the word is a person deriving from the father, (with whom he existed before the world was) both his being itself, and incomprehensible power and knowledge, and other divine attributes and authority, in a manner not revealed, nor to be penetrated by hu-

---

\* 'This was preached, when General Braddock was carrying on his expedition to the Ohio; and when that spirit, which has since been so much for the honor of many of our colonies, had scarce begun to exert itself.'



man wisdom. To this opinion our author makes this unanswerable objection, that the scriptures represent our blessed Saviour exalted to power and glory, as a reward of his sufferings here on earth; but how the first, and only immediately derived being, by whom God made the world, could gain any exaltation, or receive any addition to his glory, does not seem easy to conceive. Having thus declared against the Arrian hypothesis, our author proceeds to explain his own sentiments upon this subject; and in so doing, has expressed himself in such a manner, as to give just grounds to suspect him of having adopted the Socinian notion of Christ's being a mere man. He supports his assertion by several citations from scripture, wherein Christ is frequently called a man. Acts xvii. 31. 'He has appointed a day, in the which he will judge the world in righteousness, by that man whom he has ordained.' 1 Tim. xi. 5. 'For there is one God, and one mediator between God and man, the man Christ Jesus.' In page 7, the author makes an observation that greatly corroborates what he had before advanced, viz. that the supposition of Christ's being a man, does best account for his agony in the garden, and the dark, yet glorious, scene of his sufferings on the cross, and the concluding prayer there, 'My God, my God, why hast thou forsaken me?'—In the perusal of this letter, the author's real sentiments may easily be discovered. From many passages in this epistle we cannot avoid thinking him to be a concealed Deist. His conclusion seems to put it out of all doubt. The unity of God, says he, is an important article of natural religion; and after it has been so strongly asserted in the Jewish revelation, and so clearly taught in the New Testament, it ought not to be given up by Christians. Quære, Does the author mean nominal or real Christians?

To this letter are added two postscripts, the first of which is said to contain an explication of those words the Spirit, the Holy Spirit, and the Spirit of God. The substance of it may be reduced to this, that by the Spirit of God is meant God himself; just as by the Spirit of man, is meant the man himself. The intention of this postscript is evidently to invalidate the doctrine of the Trinity, concerning which the author infers, from several passages in the writers of the three first centuries, that it was not formed all at once, but was the work of several ages.

The author endeavours to obviate the objection, that the Spirit, or the Holy Ghost, is often spoken of as a person, by observing that it is common in scripture to personalize many things to which intelligence is not ascribed. Thus, in the book of Proverbs, Wisdom is introduced speaking as a person. The  
postscript

postscript concludes with a peremptory declaration against the doctrine of the Trinity, concerning which we are told, that it would be very difficult to shew that it adds nothing new to the scriptures.

The second postscript contains remarks upon the third part of the late bishop of Clogher's vindication of the histories of the Old and New Testament. This learned writer, in order to support the doctrine of the Trinity, endeavours to prove that several deities were concerned in the creation; one supreme, another, or several subordinate: and our author has confuted him with great learning and accuracy.

---

ART. XI. *The Practical Husbandman: Being a collection of miscellaneous papers on Husbandry, &c.* By Robert Maxwell, *esq*; of Arkland. 8vo. 6s. Millar.

**I**T is with great pleasure we behold the encouragement given to the study of agriculture, and the rational manner in which inquiries into the nature of vegetation, soils, manures, and other particulars of Husbandry, have been pursued of late years in Great-Britain and Ireland. The land of a kingdom is the great parent of every thing for the use, the convenience, and the delight of mankind; and in this nation it has given birth to foreign trade, to refinements in our manufactures, and even to domestic luxury. Now it has arrived to such a pitch, that without the aid of chemistry and philosophy it must sink in value, and with it all those arts which kept pace with its improvement. The cultivated lands are impoverished with continual ploughing, and the mere practical farmer is too ignorant, too stubborn, and attached to custom, and the manners of his predecessors, to attempt the cultivation of lands till now unopened and deemed barren for ages past. It cannot indeed be presumed, that illiterate men, hurried in their way of business to procure bread for their families, and answer the demands of a rapacious and profligate master, can have either leisure or ability to dive into the secrets of nature, or to make any extraordinary improvements in their profession. The true art of husbandry is really no other than the art of nursing nature agreeable to her own laws; it is therefore requisite that the rational farmer should be properly instructed in those laws, to which mere experience, without study, reflection, and knowledge, is inadequate. Of this the Italians seem thoroughly apprized, from their having established an academy at Florence, for the improvement

improvement of husbandry, the practical maxims of which are enforced by authority and suitable rewards.

The only reason that can be given for the large wastes of common and moss lands not only in Scotland and Ireland, but likewise in England, is, that husbandry has not been considered as a science, improveable only by reflection and experience: every farmer abandons himself to his own taste and method, or rather adheres to that of his ancestors, while the uniting precepts with experience, theory with practice, is wholly neglected. In quite a different manner did the ancients think and act, as is evident from the multitude and quality of their writers upon this subject. Varro cites above fifty Greek authors upon husbandry: he wrote upon it himself, and so did Cato, Virgil, and Columella. Certain it is, that no kind of practical and experimental education seems more naturally adapted to the minds of young persons of fortune and distinction, than such as have a tendency to the improvement of their landed estates; nor indeed can there be a more amusing study, if engagingly represented. In a word, profit and pleasure would hence coincide, and their very amusements contribute to render themselves opulent, their tenants happy, and the nation powerful. Vegetation is a large field of study, and though much has been written upon the subject, yet the experiments have been too few to lay the foundation of a system so comprehensive, as to include all circumstances of soil, situation, and climate. Perhaps the society formed at Edinburgh is established on the most rational plan that can be thought of, both for the improvement of the country, and perfection of the art of husbandry; for here the farmer is not only encouraged by rewards, but he is directed in the means of gaining that reward, by the studied precepts of the society. A gentleman, or a farmer, transmits to them a particular account of his estate, the nature of the produce, soil, manure, situation, and every particular that can give them a clear idea of the subject. This they take into consideration, and return a minute answer, in what manner he may lay out his ground to the best advantage, every precept being confirmed by reasoning and experience. Such are the materials of which the volume before us is composed: a collection of miscellaneous papers wholly taken up in discovering the circumstances of a number of different estates, and the directions of the society for improving them. That the reader may have a perfect idea of the manner in which this institution is conducted, we shall give the following extract:

‘ *QUERIES*



\* *QUERIES by Sir George Dunbar of Mochrum, concerning the lands of Woodside.*

\* Sir George has a piece of ground, called the Easter-park, of about fourteen acres. It was in grass twelve years, and used for pasture. It is now plowed, and this is the third crop. It is a good strong soil, and produces good crops. He wants to lay down his ground in heart for hay.

\* *Quæritur*, What method shall he take for this purpose, having no dung to spare; but he can command lime at a reasonable rate, and coarse clay to mix with it? This ground lies pretty flat, low, and somewhat wet.

\* Item, Duncan's Park, next adjacent, of about seven acres. It lies between two flat meadow grounds, both fertile; but the situation of this park is high, very dry, and the earth is barren and stubborn. It has been in grass these twelve years. It bears neither good corn nor good grass, though the meadows below are a rich soil.

\* *Quæritur*, What method shall be taken to bring it to bear better corn or grass?

\* Item, the Wester Park, of about twenty-four acres. It lies high, is a good substance of earth, inclining to marl, at least to clay, but spouty. It has likewise been in pasture these twelve years, and is so still. It is well tathed, but so entirely over-run with rushes, that it bears little grass to its extent.

\* *Queritur*, What shall be done therewith?

\* Sir George can find his accompt better in his situation by hay than corn.

\* *Queritur*, Would it not be most expedient to lay down the high ground with clover and rye grass, and plow up his meadows, which are somewhat fogged, and even to continue plowing them and bestowing any dung he has thereon, in regard the hay thereof is soft, and not so good for sale as the hay of the high grounds? Or shall he plow the high grounds?

\* He has also Ker's Park, of about fifteen acres, which lies low, and is moss and mire mixt with sand, very boggy and wet, and full of allar-bushes, faughs, &c. He can lay it dry at no great expence, having a level: it is near to fine clay.

\* *Queritur*, What method shall be taken to improve it?

*The Society's Answers.*

\* To the first, the ground being a good deep soil, it is thought it will produce another good crop, seeing it has been pastured  
these

these twelve years. Then gives a summer-fallow, by plowing it in April, or before the middle of May. About the end of June let it be cross-plowed, as deep as possible, and have in readiness a midding of different kinds of earth, lime, and dung, if you can spare it, prepared and ordered according to the directions given in the answers to Mr. Scot of Rossie's queries, p. 26. & seqq.

‘ Observe to lay your ground dry by such methods as you shall think most convenient; and in case you incline to sow wheat or rye, harrow the ground in the beginning of August, lay and spread your compost on it, then plow it in, and sow with the one or the other; if partly with both, give the wheat the strongest land; but sow neither of them so thick as ordinary, and give only a little harrowing. Immediately therefore sow grass-seeds, as directed in the answers to Sir Archibald Grant's queries, p. 14. & seqq. then harrow them in gently. If you incline to sow barley or oats, let your field lie cross-plowed all winter, and until the spring; then harrow it, and carry out and spread your manure; plow it down, and sow either oats or barley, as you please, with grass-seeds, as directed.

‘ The advantages of often plowing or fallowing of ground, arise not only from the killing of weeds, and making it more mellow and free, for the pasture of the roots of corn or other plants; but it is thereby also the better exposed to the sun, and to receive the nitrous particles of the air, which help to cut and divide it into proper morsels for their food, at the same time that they impregnate and enrich it for their nourishment.

‘ To the second query, concerning Duncan's park, That barren, stubborn, dead earth, the more it is subdued, the more it is pulverised, and the better and the oftner it is exposed to receive the enlivening influences of the sun, spirit of the air, and benefits of the atmosphere; the more and better food will be thereby prepared for plants, the freer access will the roots have to it, and the better will they feed and be nourished. Wherefore, plow up this field immediately after barley-seed time, if you cannot overtake it sooner; about the beginning of July cross-plow it, as deep as you can; and let it lie so exposed to the summer-rains, dews and sun, until the beginning of August. Then harrow it compleatly; gather as many clods, and roots of weeds and grass, as you can, into moderate heaps, lay dried whins or any other combustible matter underneath, set fire to them in the driest weather, and, when burnt, spread the ashes carefully: though the clods burn not all down to  
ashes,

ashes, break them, and scatter them. You will find this work very profitable, and observe a notable effect: for, in proportion to the heat, the ground will be divided and pulverised; which this soil chiefly wants; its greatest fault seeming to be; that few of its vegetive particles are attainable by the roots of the plants, the stubborn earth being impenetrable by them. These things done, plow up the land, water-fur it, and so let it lie exposed through the winter to frosts, snows and rains, to mellow it and make it fall.

\* In the mean time plow up, for dung-hills, one or two head ridges, as deep as possible, in the cleaving way, if they were gathered before, and harrow well; then lay on your lime unslaked, or in shells, and have earth from the meadow-ground or ditches next to them, in readiness to cover the lime, which will slake it, and occasion a greater ferment than if the lime had been slaked before it was applied to the earth. Then repeat a stratum of lime and another of earth, and dung, if you can get it, and so on until the midding become of such a height that it could not be plowed, if it was more raised. After you find your lime slaked, and the moss fermented, which may probably require six weeks time, yoke your plough, cause first cleave out your midding, then gather it in, and in all respects order it as directed in the answers to Mr. Scot of Rossie's queries, p. 26. & seqq.

\* In the spring you are to harrow the field with strong broad harrows: you cannot over-harrow it, for the more dust you can make, the better effects will follow. After you have broke all the clods as much as you can, gathered and burned all the wreck or roots, and spread the ashes, then carry out your middings, and lay them plentifully on the ground. After they are spread, sow barley or bear above the manure, as by experience you have found to agree best with the nature of your soil, and plow down with a light fur; then harrow gently; or else give it such a fur before you sow your grain. We think the last method the safest, since we are afraid that all the contusion, and attempts made to pulverise, will not have sufficiently answered the end proposed, and made it so fine as were to be desired, when under-fur sowing is to be practised, considering how strong and stubborn this soil, as you describe it, naturally is.

\* We believe it would be best to sow grass-seeds with the barley, while the ground is as fine and mouldy as the husbandry proposed could make it; but if you chuse to take more crops



crops of grain, let the second be beans, or pease and beans mixed, and the third oats, after two furs, the first given before winter: after they are sown, and somewhat harrowed, sow ryegrass, and the yellow or white clover, in such quantities as before prescribed. But, in the first field, in place of either of these clovers, sow the red clover. If you incline to sow winter-grain, you should do it in August; when you may sow your grass-seeds to near as good advantage as in the spring.

‘To the third query, anent the Wester-park. The rushes you complain of are an evident proof that draining is the first thing, not only proper, but necessary: as it lies high, and so cannot be supposed to want a level, you should take all imaginable care to free it from the superfluous moisture, which occasions the rushes to thrive so well, and the ground’s producing but little grass, which we are afraid is likewise of a bad kind, as is too common in the like cases. When you have drained it as much as you can, plow it up, take a crop of oats, and give it a summer fallow in manner proposed for the first field. Then take a crop of barley with grass-seeds, as directed for the last. The plowing for oats, the summer-fallow, the husbandry for the barley, and the cutting of the clover, if you have not neglected the draining, we persuade ourselves will have effectually destroyed the rushes.

‘As to the fourth, respecting Ker’s Park: the first thing to be done is, to lay it perfectly dry, by drains conveniently placed: Then grub up all the roots of the trees, bramble, brushwood, &c. and when it can bear horses, pare with spades or plough, and burn it, as directed by Mr. Maxwell in his essay on the improvement of moss, inserted p. 37, &c. You may plow up the meadows if you please, and the whole may be profitably employed in grain and grass alternately, if these directions be observed.’

One thing only is in our opinion wanting, to render the transactions of this society highly beneficial to the public; we mean, an exact and circumstantial account of the success of their precepts, without which they can never appear with the advantage of maxims founded upon practice and experience. To this we may add, that a kind of glossary of the technical terms, a revival of their stile, and a diction pure, simple, and modern, would make their instructions equally palatable and useful to the country gentleman.

Upon the whole, though we are not enough acquainted with the subject of husbandry, to enter upon a critical examination

mination of this performance, yet we may venture to recommend it as a work of attention, good sense, and extensive knowledge, extremely well calculated to the capacity of those readers for whom it is intended, and the public good; at the same time that the editor affords too many instances of his vanity, self-sufficiency, and importance.

---

## Monthly CATALOGUE.

Art. 12. *The Seaman's Preservation: or, Safety in Shipwreck. To which are added, Admonitions and precepts, to prevent, by various and easy methods, the diseases incident to seafaring people. By J. Wilkinfon, M. B. coll. sap. Pisan. & F. A. S. 8vo. Pr. 1s. 6d. Osborne.*

THE first thing that occurs to a reader of this pamphlet is, that the author was in a passion when he wrote his introduction. In all probability some person had spoken irreverently of his contrivance before it appeared in print, or made some remark upon it, which excited his choler; for we can hardly think he would work himself to such a pitch of indignation, merely by supposing the public would laugh at an invention so grave, so ingenious, and so important. In the introduction, therefore, he inveighs with acrimony against those, who from pride, envy, prejudice, and infatuation, oppose the reception and success of any new contrivance, how useful soever it may be to society. Not to keep the reader longer in suspense, we must inform him, that this wonderful contrivance is a canvas jacket, interlined with cork, for the use of all such as go to sea. In case of accident or shipwreck, when the vessel is on fire, bulged upon rocks, over-set or foundered, the mariner, instead of crying, *Lord have mercy upon us!* and going to the bottom without further struggle or ceremony, claps you on his cork jacket, and intrepidly plunges into the waves, secure of floating on the surface, and being rocked by the billows, takes his repose as if he were in a down-bed, until he is either cast ashore, or taken up by another vessel.

We should not hesitate in preferring this expedient to Beau Clincher's swimming-girdle, or to any talisman within the compass of our knowledge; yet though we cannot refuse our approbation and applause to the author, we will not so far praise the living at the expence of the dead, as to omit observing, that he seems to have taken the hint from a reverend presbyter of the kirk of Scotland, who, in deliberating upon the means of slaying Satan, took notice to his congregation, that *the foul*  
*fiend*

*send had o'er mickle cork in his a—se to be drowned.* Nevertheless, we think the world is obliged to Mr. Wilkinson for his improvement; he has given us a sort of a print of the jacket, and likewise of cork sandals to keep up the feet in an horizontal position; but he has left the head without any kind of buoy, thinking, perhaps, that the generality of seafaring men have naturally cork enough in their skulls, to keep their heads above water. This, however, will not hold in every instance; therefore we would advise our author to render his apparatus compleat, by contriving a kind of scull-cap of cork, which will not only float the loggerhead, but defend it from external injuries: he will likewise do well to invent an artificial tail of the same materials, by means of which a man, in those circumstances, may steer himself as with a rudder: a man thus equipped, would appear such a monster in the ocean, that no fish of prey would venture to approach him. But what if a pair of wings were super-added to this tackle! in that case, what with swimming, sailing, and flying, he might run you down a degree in every twelve hours.

Mr. Wilkinson has, like many other modern writers, thought proper to honour the critics with an apostrophe, taxing them with ill-nature, malignancy, and want of taste; and such ignorance of the art they profess, that they can discover nought but typographical errors, *the spots and imperfections exposed by a rapidity of virtue, and a fervour of public zeal*; an illegal *till*, and a criminal *comma*. That we may not, therefore, embroil ourselves farther with a person of his formidable talents, we shall pass over his new-coined words, such as *deteriorate*, *hypothefism*, *allegated*, together with some original flowers of expression, that one would not expect from an author who deals in Greek, Latin, and Italian quotations. We shall also allow some opinions in natural philosophy to pass, which, perhaps, might be impugned with some shew of reason; and, in our turn, give a hint to the public which might render our author's scheme unnecessary.

If we may believe the right reverend bishop Pontoppidan, the northern sea abounds with mer-men, a species of animals resembling the human creature, but much more sturdy and robust, and, in all probability, as docile by nature as the savages that now serve in our navy. Suppose then a sufficient number of these should be caught in their infancy, taught to read and write, and keep the ship's reckoning, and be trained to a seafaring life, we might in time have such a breed of sailors as the whole world could not parallel. There would be no necessity for laying in provision, as they could dive occasionally for fish; and should the vessel be cast away, the crew would be in no danger either of drowning or starving. But as this scheme may be condemn-



ed on account of the difficulties that must attend the execution of it, we will propose another still more feasible. It is a vulgar mistake to believe, that man cannot live in the water, until he becomes an odd sort of a fish. Mr. Wilkinson, no doubt, has heard of the Sicilian, known by the name of *Pesce Cola*, or *Fish-Nicholas*. He was bred to the coral and pearl fishery, and became so habituated to the water, that he never felt himself perfectly well at shore. He used to pass whole days at sea; and it was quite equal to him, whether it was calm or a storm; whether he floated on the surface, or lay snug at the bottom. He served as a kind of sea-courier, to swim with letters in a leathern pouch, from one island to another, as well as to carry messages to and from ships that brought to in the offing, and could not approach the shore on account of the tempestuous weather. At length poor Nicholas was commanded by Frederic I. of Naples and Sicily, to dive after a golden cup into the whirlpool of Charybdis, from whence he never returned. The right reverend *Padre Feijoo*, in his *Theatro critico universal*, gives an authenticated account of one Francisco de la Vega, prentice to a carpenter in the town of Vilbao, near St. Andero on the coast of Spain, who swam out to sea in the year 1674, and five years after was caught in a net, by fishermen, near the city of Cadiz. He had lived all this time in the sea, sometimes above, sometimes below water, and fed on fish like any other amphibious animal. Being brought home to his mother's house, he lived quietly for several years, and was employed as a foot-post or letter-carrier; but at last he made a second excursion into the ocean, where he continued for good and all.

From these instances it plainly appears, that men may be enabled, by practice, to set the dangers of the sea at defiance, without the use of cork; and we humbly submit it to the consideration of the legislature, whether it would not be expedient to erect a kind of water-seminary (as, for instance, between Southampton and the Isle of Wight) in which children may be trained to this amphibious life, with a view to man the royal navy. Such mariners would not only save their lives, in case of shipwreck; but might also be employed to great advantage in fishing, diving, and distressing the enemy, by sub-marine stratagems.

Art. 13. *Leisure Hours employed for the benefit of those who would wish to begin the world as wise as others end it.* 12mo. Price 2s Millar.

This is a collection of apothegms, made from a judicious observation of life. They want, however, that vivacity which seems

seems to be the very soul of this species of writing. Apothegms, like epigrams, should surprize from their novelty, or please by their wit. The present observer seems possessed of neither of those qualities in any eminent degree: yet if he does not give pleasure, he knows how to give sound advice; and, as somebody has said before, an ounce of prudence is worth a pound of wisdom.

Art. 14. *The Clouds; a Comedy. Written by Aristophanes, the wittiest man of his age, against Socrates, who was the wisest and best, now first intirely translated into English, with the principal Scholia, and notes critical and explanatory. 12mo. Price 2s. Payne.*

The translator seems in general, more solicitous to shew the wisdom of Socrates than the wit of Aristophanes, and takes up more time in vindicating the character of the philosopher, than raising that of the poet. The truth is, there have been so many apologies, antient and modern, published in defence of the character of Socrates, that, with Lucian, we are induced to think his character wanted an apology.

To take the character of Aristophanes from the comedy before us, would be doing this merry Grecian the utmost injustice. He was forced by a party to write this play: his subject was a dull one: he had the wrong side of the question in some respects; and poets seldom succeed upon the plot of another. In short, this is his dullest, yet best known performance; a performance which, we suppose, has been preserved, rather to do honour to the subject than the author. Had the translator selected his Plutus, he would certainly, upon so fine a play, have given some pleasure to the public, and received more applause to himself.

There have been two translations of this piece already, as he informs us in the preface; (and if we mistake not the French translation of madame Dacier has also been rendered into English) the first by Stanley, the last by Theobald. To the former he seems to give the preference, as being a poetical version. This would rather be with the generality of readers a reason for disliking it. Custom has so connected prose with comic humour in this country, that a comedy written in verse will be relished by as few here, as one written in prose by our neighbours of the continent. Mr. White, the present translator has, however, gone contrary to the taste of his countrymen in this particular, as he adopts our English tragic measure in this translation, except in the chorus, which is made to talk in rhyme.

As a specimen of his abilities, the following speech of the clouds may be selected; where it may be remarked, that such aerial personages have, at least, as good a right to scenical representation, as thunder and lightning in the Rehearsal. At the command of Socrates, therefore, the clouds appear, and sing or speak their employment in the following manner:

‘ *Chor.* We, the eternal clouds, arise  
Manifest to mortal eyes.  
We from the hoarse ocean spring;  
On the mountain tops we cling:  
Be the mountain e’er so high,  
O’er that mountain we can fly;  
Be the mountain crown’d with oak,  
We appear above like smoke.  
In our dewy nature light,  
Still we soar a noble height;  
Thence we distant prospects spy;  
Nature ever in our eye.  
We survey the fruitful land,  
We its purling streams command,  
We its rapid rivers guide,  
And the shore-insulting tide.’

We cannot conclude without acknowledging, that the translator’s choice, not his execution, is our principal objection; and certainly he deserves some share of applause, who, without any phlegmatic reserve, is so apt to commend cotemporary merit in others.

*Art. 15. A Charge delivered to the Clergy, at a visitation held for the diocese of London, in the year 1759. By the right reverend Thomas, lord bishop of London. 4to. Pr. 1s. Whiston and White.*

This work, tho’ calculated for the clergy, may be read with profit and pleasure by every layman that has a just and serious sense of religion. Such will undoubtedly find themselves edified by the pious care with which the conscientious prelate has discharged an important duty. Tho’ some may perhaps be of opinion, that what regards the regulation of the conduct of ecclesiasticks, can be interesting only to those of the function; the manner in which this charge is delivered, deserves the attention of men of all professions. The point we find chiefly insisted upon, is the obligation every minister of the gospel is under of constantly attending his cure, and the inconsistency of non-residence with the pastoral office.

Our



Our author, in giving this advice, makes use of a comparison, which at once illustrates and inforces his reason. Were you (says he) to agree with a pilot to conduct a ship to the East-Indies, it would be almost absurd to add, as a particular contract, that he should reside in the ship during the voyage, since, without it he could not fulfil the essential part of the contract of conducting the ship to port. In the course of the work he proceeds to consider the cases which may justly entitle a rector or vicar of a parish to a dispensation, from this essential duty of residence. Having observed that all natural infirmities of body or mind, that render a minister incapable of performing the duties of his function, are justifiable causes of a dispensation, he then inquires in what cases dispensations are grantable, and by whom; and, secondly, upon what conditions they are grantable. The canon law, continues he, grants, and that upon warrantable grounds, a dispensation to those that reside in some approved university, in order to study divinity: it likewise grants one to the chaplains and assistants of bishops, as well as to the chaplains of the nobility and great officers of the crown; the service of the church is also admitted by the canon law as a legitimate cause of dispensation. Attendance in convocation, tho' not mentioned by the statute, is undoubtedly comprized in this article.

The prelate having laid it down as a maxim, that those are the only cases in which non-residence is excusable by the canon law, and the laws of the realm, adds, that no bishop is invested with authority to grant a dispensation as a favour to any particular person. This observation is certainly just, the ecclesiastical power should no more be arbitrary than the civil; and it is no doubt highly laudable in a churchman of such considerable rank, to have shewn an inclination to set proper limits to spiritual authority, which is known to be more liable to abuse than any other. That admirable maxim, *Deteriores semper sumus potentia*, is more applicable to churchmen than those of any order whatever. His lordship justly approves the legal notion of residence, viz. That every rector or vicar should be obliged to live in the glebe-house; and the reason he assigns for this is, that it may be kept in constant repair. He concludes by observing, that even supposing all circumstances to meet, that make it proper to grant a dispensation for residence, there are still certain conditions annexed to the grant, which should be inviolably observed. These are, that every beneficed man, licenced not to reside on his benefice, must have a sufficient curate to supply his place; and that such curates must have sufficient ability to discharge the duty, and sufficient maintenance to support them in it. Thus has this worthy prelate, with equal piety and learning,

shewn to his clergy at once the rule of their duty and of his own.

Art. 16. *A Letter to a late noble Commander of the British Forces in Germany.* 8vo. Pr. 1s. Griffiths.

There are some booksellers as well pleased with the disgrace of a great man, as the hucksters are at seeing a delinquent pilloried in their neighbourhood, because they know they shall be able to sell a great number of rotten eggs and apples to pelt him withal. The ingenious and candid Mr. R—— G——s, no sooner heard a report to the prejudice of a certain nobleman's character, (we will not say that the report was of his own raising) than he set one of his understrappers at work, to propagate the calumny, in hope of selling a shilling pamphlet by the expedient. Accordingly it appears in form of an expostulatory letter; and surely it is one of the most curious expostulations that ever was penned.

The author begins with a parade of candour and humanity, protesting, that he *does not mean to add insult to misfortune; that he does not endeavour to raise a fatal prejudice against the nobleman to whom his letter is addressed, or to anticipate public judgment before he is legally convicted of public offence.* He afterwards owns, that indignation should not transport us so far, as to take facts for granted, before they are proved in a course of legal examination. On the back of this specious preamble, he takes it for granted, that every dirty aspersions thrown upon L—— G—— S—— is fact; and with all the rhetoric and declamation he is master of, exhibits him to the public as a traitor, or coward, or both; nay, not contented with throwing upon his character all the dirt he could rake from this vulgar channel, he has recourse to a more iniquitous expedient for bespattering it, and insinuates, that his lordship misbehaved on the expedition to *St. Cas*, in which, by the bye, he was not at all concerned. What credit then is due to the professions of an author, who presumes to assert such a bare-faced untruth, for the purposes of slander and abuse. That L—— G—— S—— was not present in the affair of *St. Cas*, could not surely be unknown to this pamphleteer, whom, by the flimsy texture of his performance, we suppose to be the same artist that wrote those accounts of last year's expeditions, published by the judicious Mr. G——s.

Our expostulator resembles a lawyer at the bar, who, being hired to open a charge against any person, should begin with protesting that he had no animosity to the culprit; that he hoped he would acquit himself to the satisfaction of the court; that he would not be so base as to endeavour to prejudice the jury



jury against him by uncertain reports; and then proceeds to observe, 'But to be sure, the public says he is a thief and a rascal; and, indeed, this is more than bare suspicion: nay, I will undertake to prove, that he is either a thief or a rascal, if not both; for, if he is not either a thief or a rascal, or both, he could not be guilty of what is laid to his charge.' Thus he first rejects vague reports, then takes those reports for fact, and upon these facts, unsupported by evidence, pretends to convict the culprit. Nay, he presumes to do what was never done in any court of justice; that is, condemn a man upon a *negative charge*. If we demand positive evidence, he has none to produce. Has any person accused lord G—— S—— of misconduct? No.—Has any person of credit explained the particulars of his behaviour to which exceptions have been taken? No. Has any authentic detail of the battle been published? No. Upon what then is the charge founded, which so fatally affects the reputation of this nobleman?—Upon incoherent reports and clamours, raised and propagated nobody knows how: upon the silence of prince Ferdinand, who, in complimenting those officers who had signalized themselves in the action, did not include in that compliment a nobleman who was not engaged. By the same way of reasoning, when a man restores to the right owner a purse of money which had been dropped, and receives a compliment upon this instance of honesty, another man chancing to be present, is to be considered as a thief, because he was not likewise complimented for restoring a purse which he had not found. Suppose Lord G—— S—— had no opportunity of acting, would it not have been absurd in prince Ferdinand to have complimented him upon his gallantry in the action? But, our author affirms, that he complimented all the other British general officers: an assertion utterly false: he did not mention the generals Elliot and Mostyn, men whose characters were never impeached; yet by the expostulator's way of arguing, they too must be deemed guilty. What our author seems to lay great stress upon, is the compliment paid to the marquis of G——y, importing, that if he had been at the head of the British cavalry, the victory would have been more brilliant. This, no doubt, implies a sarcasm upon him who did command the British cavalry; but surely does not amount to a positive charge. If he thought him guilty, why did not he speak his sentiments freely? Why did not he put him in arrest, and prefer a formal complaint against him to his sovereign? We have the most profound respect for that gallant prince, whom we consider as one of the ablest generals, and one of the best men that Germany, fruitful in both, has ever produced:



produced: but no man whatever is altogether exempted from human frailties. In the hurry of his spirits he might have uttered an harsh expression from misapprehension, misinformation, passion, and disappointment. We shall not say this was the case; we know not the circumstances: we have no sort of connection with, or dependance upon, either of the parties; we do not desire to screen a criminal from national justice; but we think it is our duty to caution the public against that dangerous prepossession, which may be kindled by the breath of calumny, when the life and reputation of a fellow subject is at stake.

Art. 17. *A Seasonable Antidote against the Poison of Popular Censure. Being the substance of a letter from a noble lord to a member of parliament. Relative to the case of a certain Right Hon. General.* 8vo. Pr. 6d. Burd.

This letter is no other than a remonstrance to the public, conjuring it to suspend its opinion of the conduct of lord G—— S——, until this nobleman shall have a fair hearing at some impartial tribunal. Indeed, this is a privilege which every man ought to enjoy, and which the worst of criminals has a right to insist upon. The law supposes every person innocent, until he is convicted on a just and legal trial: a maxim suggested by humanity, and founded on the basis of eternal justice. Let us not give way to a rash prejudging spirit of prejudice, or unfounded resentment. Too many sacrifices have already been made to the blind rage of an infatuated populace. We wish the blood of the innocent may not be now crying for vengeance against us at the throne of heaven. If we are deaf to the dictates of common justice and humanity, let us, at least, respect the grey hairs of a worthy nobleman in the first rank of life, descended from a race of illustrious progenitors; a nobleman, remarkable for his loyalty and candour, whose characteristic is good nature, and who has grown old in the practice of generosity and benevolence.

Art. 18. *The Conduct of a noble Lord scrutinized. By a volunteer who was near his person from the 28th of July to the 2d of August, 1759.* 8vo. Pr. 1s. Fuller.

This pretended scrutiny is founded upon idle and cruel surmises; and if not calculated as a catch penny, for the benefit of the author and bookseller, is wrote with a design to inflame the multitude against a certain nobleman, now abroad in the service of his country. If the author's aim was to levy a small contribution

contribution on the public, he might have chosen a subject as popular, and much less invidious. If he was hired to excite the prejudice, resentment, and rage of an infatuated people, by the breath of vague report, insinuation, and inuective, we will venture to say he is no better than an assassin or incendiary.

Art. 19. *The Art of Preserving. A poem. Humbly inscribed to the confectioner in chief of the B—t—sh c—v—l—y. fol. Pr. 1s. Burd.*

As the author of the above-mentioned pamphlet has bespattered lord G—— S—— in prose, this poet has begrimed him in bad doggrel rhimes, with the same regard to candour and humanity. If this be no more than a *jeu d'esprit*, we would advise the bard to recollect the fable of the boy and frogs; it may be sport to him, but it is death (or worse than death) to the noble person whom he hath aspersed and stigmatized, on the strength of hearsay calumny.

Art. 20. *The Rise and Fall of Pot-Ash in America, addressed to the Right Hon. the Earl of Halifax. 4to. Pr. 1s. Printed for the author. Cabe.*

If what this author affirms be true, namely, that he established manufactures for pot-ash in different parts of America, in consequence of an agreement with the board of treasury; that the pot-ash there made according to his process, and imported into England, was much cheaper than foreign pot-ash, and no way inferior to it; that the works in America were sufficient to supply the kingdom of England with this commodity, which is now brought from other countries, at a great expence to the nation; and that, in violation of the contract, the author and his works have been allowed to sink together; it is not without reason that he thus appeals to the public, and informs it of the whole transaction. It appears, however, on the face of this performance, that the said Mr. Stephens is very impatient and irascible; and, in all probability, as a nobleman told him, he has kicked down his own milk, by the turbulence of his disposition: for he seems to have quarrelled with every body, whose friendship and protection it was his interest to deserve and cultivate; and we believe it will be no recommendation to him, that he owns himself at present discountenanced by the board of treasury and the board of trade, considering the characters of the great personages who preside at those boards: nor is it any addition to his credit, that he seems to be neglected by Mr. P——, who has not thought proper to take any notice of his

his appeal. How culpable soever he may be in point of indiscretion, we should be sorry to see an useful and profitable manufacture stabbed through his sides; and cannot help wishing, that it may be revived, and rise again like a phoenix from its own, and our own ashes.

Art. 21. *A Popular Lecture on the Astronomy and Philosophy of Comets. In which the opinions of the antients, and the discoveries of Sir Isaac Newton, relative to those bodies, are introduced and explained. By Samuel Dunn, master of an academy at Chelsea. 8vo. Pr. 6d. Owen.*

As this performance is professedly published for the use of children, it might have been more properly intitled, a *puerile* than a *popular* lecture: yet, there are some things here contained, which, how intelligible soever they may be to Mr. Dunn's pupils, are scarce within the sphere of our comprehension. 'A comet (says he) is a blazing star, which begins to appear at a certain place in the heavens, where it hath not been expected nor observed,—sometimes remains stationary, and at last disappears.' Now we always imagined that a comet may be expected, and may appear in that part of the heavens where it was formerly observed. Indeed, if we grant that from several places of a comet observed in the heavens, the dimensions of its orbit may be found; that it performs a regular course; that moving in some of the conic sections, its focus is in the centre of the sun; and by radii drawn to the sun, describes areas proportional to the times: finally, that the laws observed in the planetary system, are also observed in the cometary system: We must conclude, that a comet may be expected, and will appear precisely in some part of the heavens where it appeared before. In page 5, he quotes Seneca's opinion and prediction of comets; and adds, 'But notwithstanding these most pertinent predictions (of Seneca) Aristotle and his followers asserted, that comets were but vapours, &c.' We should be glad to know how Aristotle could oppose an opinion, or prediction, that was broached four hundred years after his death;—for such is the natural and obvious sense of the expression. On the whole, this pamphlet may be of use as an introduction to the study of astronomy.

Art. 22. *A Defence of the Letter from the Dutchess of M——h in the Shades, to the Great Man. Addressed to the Public, in answer to the Monitor's two papers, of the 23d and 30th of June, 1759. 8vo. Pr. 1s. Hooper.*

Here are a great many serious truths, connected with insinuations against the minister, which we cannot believe that great



great man in any shape deserves to incur. We are so fully persuaded of his talents and incorruptibility, that we cannot conceive him guilty of engaging in any measures destructive of the true interest of Britain. At the same time we must fairly own ourselves enemies to such continental connexions as we hear every day extolled; and think our author has not mispent his time in proving the absurdity of a late adopted maxim, *That the war which we maintain in Germany, is a necessary diversion in favour of Great-Britain?* A maxim which no man of common sense could adopt or avow, unless he was blinded by infatuation, or influenced by some baser motive. Instead of distressing France by our alliance with Prussia, we have fruitlessly expended immense sums of money, which might have been otherwise employed to the effectual annoyance of our enemies; and promoted an alliance between the houses of Austria and Bourbon; in consequence of which, France has got possession of Flanders; an event big with danger to this kingdom, which to avert, Great-Britain has formerly lavished away her blood and treasure, to the amazement of all christendom.

Art. 23. *Jemima and Louisa; in which is contained several remarkable incidents relating to two ladies of distinguished families and fortunes. In a series of letters, by a lady.* 12mo. Pr. 3s. Owen.

The female muse, it must be owned, has of late been tolerably fruitful. Novels written by ladies, poems, morality, essays, and letters, all written by ladies, shew that this beautiful sex are resolved to be, one way or other, the joyful mothers of children. Happy it is, that the same conveyance which brings an heir to a family, shall at the same time produce a book to mend his manners, or teach him to make love, when ripe for the occasion. Yet let not the ladies carry off all the glory of the late productions ascribed to them; it is plain by the stile, and a nameless somewhat in the manner, that pretty fellows, coffee critics, and dirty-shirted dunces, have sometimes a share in the atchievement. We have detected so many of these impostors already, that for the future it is resolved to look upon every publication that shall be ascribed to a lady, as the work of one of this amphibious fraternity. Thus by wholesome severity many a fair creature may be prevented from writing, that cannot spell; and many a blockhead may be deterred from commencing author, that never thought. The plan of the work is as follows:

Two misses just taken home from the boarding-school are prodigious great friends, and so they tell each other their secrets  
by

by way of letter. It cannot be expected, and truly it would be out of nature, to suppose persons so young, and so very pretty, capable of writing proper English; so they transgress in this particular almost in every sentence, *you was* and *they is* being frequent expressions between them. In the first letter Miss Jemima Courtly, or Mima for shortness sake, lets her old and intimate friend know that her mother died when she was eight years old; that she had one brother and one sister, with several other secrets of this kind, all delivered in the confidence of friendship. In the progress of this correspondence we find she has been taken home for carrying on an intrigue with Horatio, a gentleman of the neighbourhood, and by means of her sister's insinuations, for she happens to be her enemy, confined to her chamber, her father at the same time making an express prohibition against her writing love-letters for the future. This command Miss Mima breaks, and of consequence is turned out of doors; so up she gets behind a servant without a pillion, and is set down at Mrs. Weller's house, the mother of her friend Miss Fanny. Here then we shall leave, or rather forget her, only observing that she is happily married, as we are told in a few words towards the conclusion. We are next served up with the history of Miss Louisa Blyden, a story no way connected with the former. Louisa is going to be married to Mr. Evanion; the nuptials, however, are interrupted by the death of Louisa's father, and at last broke off by means of a sharper, who pretends to be miss's uncle, and takes her concerns under his direction. What need we tell *as how* the young *lovier* runs mad, Miss is spirited away into France; she at last returns; the sharper and his accomplices hang or drown themselves, her lover dies, and she, oh tragical! keeps her chamber? However, to console us for this calamity, there are two or three other very good matches struck up; a great deal of money, a great deal of beauty, a world of love, and days and nights as happy as heart could desire; the old butt-end of a modern romance.

Art. 24. *An Essay on the Divine Prescience, and Man's Free-Agency. Delivered at a Conference, in which a celebrated Doctor in Divinity was President, April 2, 1741. Octavo. Price 6d. Noon.*

The celebrated Dr. Young has, in his Night Thoughts, been guilty of a strange inconsistency. Amongst other arguments which he makes use of in order to convert a freethinker to the belief of the immortality of the soul, he alledges many facts taken from scripture in proof of that great truth. Would God, says he, ever have wrought such wonders as he did in Egypt

Egypt and the wilderness for men, if they were not possessed of eternal spirits? Nothing can be weaker than such reasoning; for a person that admits the authority of scripture, must of consequence believe the immortality of the soul. The author of this pamphlet seems chargeable with the same absurdity; he has recourse to authority in discussing a philosophical question, and endeavours to prove man a free agent from the dispensation he is placed under. His work hereby becomes altogether insignificant; for the gospel-dispensation being once supposed, the freedom of our wills is no longer liable to be called in question. He should have considered his subject independently of revelation, and have proved his position by abstracted and metaphysical reasonings. Our author seems indeed to have proved, by very cogent arguments, that God's eternal foreknowledge of the actions of men is inconsistent with free-will; but he should at the same time have reconciled free-will to the omniscience of God. This, we apprehend, cannot be done more effectually than by that ingenious comparison of Montesquieu. God Almighty, according to that excellent author, may sometimes forego his prescience, and leave his creatures at liberty to act according to their own discretion; and since he voluntarily gives up part of his fore-knowledge, his omniscience suffers no limitation thereby. Thus a king who has given general instructions to an ambassador, may, upon a particular occasion, empower him to act as a plenipotentiary; nor is he less master, because his envoy, by virtue of such permission, proceeds according to his own discretion.

*Art. 25. An Essay on the Number Seven. Wherein the Duration of the Church of Rome, and of the Mahometan Imposture; the Time also of the Conversion of the Jews; and the Year of the World, for the beginning of the Millennium; and for the first Resurrection of the Martyrs, are attempted to be shewn. By a Member of the Church of Christ. Quarto. Price 1s. Rivington.*

The attempt made by this author is certainly a very bold one. His success seems to be much the same with that of other adventurers, who have launched out into the regions of conjecture. To ascertain the duration of the church of Rome, and of the Mahometan imposture; the time of the conversion of the Jews; the year of the world, for the beginning of the Millennium, and for the first resurrection of the martyrs, would require something more than the highest degree of human sagacity; an immediate communication of light from above would be necessary to the making of such discoveries. To give the reader a specimen of our author's way of thinking; in page



27, he interprets the earthquake that happened at Callao in 1746; that, in 1754, at Lisbon, which he calls another throne upon which the beast sits; and those that happened at Mequinez, Fez, and other cities of Africa; as well as the present wars, to be predicted by the seven vials full of the wrath of God, which are spoken of in the revelation of St. John. The present evils are generally regarded by the studious or the melancholy as the greatest, and our own times as claiming the vindictive attention of heaven, in preference to all others!

Art. 26. *Sophron: or Natural Characteristics of the Truth, in a Course of Meditations on the Scenes of Nature.* By Henry Lee, L. L. B. 3 Vols. Octavo. Price 12s. Withers.

The learned and ingenious Derham, in his physico-theology, and Ray in his natural history, have enforced and illustrated the existence of a deity, by arguments taken from the exquisite contrivance of the various phenomena of nature. This method is certainly better judged, and more satisfactory, than that followed by the learned Dr. Clarke, and others, who have endeavoured to prove the divine existence a priori. This, it is apprehended, can never be done to the satisfaction of every body; since metaphysical and moral subjects do not admit of exact demonstration. The reason they do not is obvious; the only signs used in such demonstrations are words, and every word is equivocal, that is to say, no word has so precise and determinate a signification, as to raise exactly the same idea in the mind of every one that hears it. The learned authors above-mentioned, and others who have pursued the same plan, having sufficiently made out the being of God from the structure of the universe; and proved that the invisible things of God, since the formation of the world, are perceived, being understood by the things that are made; the author of the work before us has taken up the plan where it was discontinued by those philosophical divines. In this course of meditations on the scenes of nature, he, with a picturesque imagination, and a fervent devotion, dwells upon all such natural objects as are best calculated to convey humbling ideas of man, and grand and elevated conceptions of the supreme being. The subjects he has chosen are sleep, darkness, the starry firmament, the moon, the morning and the sun. The stile and manner of these meditations seem to be, in some measure, copied from those of Mr. Harvey.

As Dr. Derham and Mr. Ray have had recourse to philosophy to convince their readers, in like manner our author has had recourse to the powers of fancy, and the charms of eloquence,

quence, to excite their zeal, and interest them for a truth already proved. We meet indeed with an opinion advanced in the third meditation, to which we can by no means subscribe; the author therein endeavours to overthrow the opinion of a plurality of worlds, which has been so well maintained by Huygens in his *Cosmotheoria puerilis*, from whence mons. de Fontenelle has borrowed his pretty book, intitled *les Mondes*. It is surprising that a divine who seems so zealous to inspire us with exalted notions of the divine attributes, should combat an opinion which gives us so great an idea of God's immensity. He tells us indeed that it is not so usual in common life to infer what is from what may be; but all logicians allow of reasoning by analogy, when we have not an opportunity of acquiring certain knowledge. In the meditation upon a starry firmament, which of all objects in nature seems the best calculated to excite a spirit of devotion, there are many strokes which must communicate the divine enthusiasm to the coldest breast. It must indeed be acknowledged, that nature exhibits nothing more grand than the expanse of heaven, bespangled with glittering stars. Dr. Young, whose *Night Thoughts* our author seems to have in view, was so sensible of this, that he called devotion the daughter of astronomy. One would, indeed, be almost inclined to think that these objects, which do not appear immediately necessary to our well-being, were placed in our view, in order to raise our thoughts above this world. To conclude: our opinion of these meditations is, that they shew at once a fine imagination, and a devout and pious disposition. To each volume are annexed notes of a considerable length, which are equally learned and judicious.

Art. 27. *Venus Unmasked: or, an Inquiry into the Nature and Origin of the Passion of Love. Interspersed with curious and entertaining accounts of several modern amours. In two volumes, 12mo. Pr. 3s. Thrush.*

The original of this wretched performance, without genius; without erudition, wit, or decency, is, we are told, in French, where we could wish, for the credit of the bookseller, it had ever remained; for what can impress foreigners with a more contemptible opinion of the taste of our nation, than our naturalizing so readily every paultry obscene author, while works of real merit lie neglected and unheard of by the English reader? If these gentlemen rightly understood their own interest, they would find it does not consist in encouraging flimsy productions.

VOL. VIII. August 1759. N the

the beings of a season, and the offspring of poverty and presumption, suckled by ignorance; but in cherishing learning, sense, and talents, which alone can give stability to their own profession, and reputation to that of an author. A few persons of more liberal sentiments, and better discernment, excepted, one would imagine that the rest, like Goths and Vandals, had conspired to suppress genius, and hew down literature, root and branch. A reflection which we could not avoid making, on the perusal of so many that deserve to be burnt by the hands of the common hangman.

Our author (we mean not the translator, who seems to have discharged his duty) endeavours to explain the nature and origin of the passion between the sexes, by means of a sympathetic effluvia, exhaled from the one, and inhaled or imbibed by the pores of the other. Whether he be serious or jocose, we cannot really determine; though we are very certain that he is dull and obscene.

‘ I have met (says he) in some Italian author, with a story of a certain native of Sienna, which may contribute to illustrate the present subject.

‘ This person was highly beloved at the court of a certain duchess of Urbino. Never was passion more unaccountable in its origin and its progress. A young lady fell passionately in love with him, and disclosed the secret of her love to a countess, with whom she was intimate, but without telling her the name of the person she loved. She always gave him the appellation of the handsome man of Sienna; and described him so advantageously, that the countess herself could not avoid conceiving an affection for him, which increasing gradually, at last became a serious attachment, and a strong passion. A few days after, the above-mentioned young lady died of a malignant fever. Thus the countess remained highly enamoured of a man she had never seen, and whom she almost despaired of being ever able to find out. Such a passion must have been not a little irksome and vexatious; it was indispensibly necessary to find out some confidant to impart this secret to.

‘ The countess had a relation for whom she had a particular regard. To her she opened her heart, declared the melancholy situation which she was in, and spoke so often of the handsome stranger, that her relation, after sympathising with her in her concern, began to participate of her passion, and in a short time became her rival.

‘ This latter, with a view of soothing her hopeless passion, and easing her inquietudes, wrote the most affecting letters imaginable to the insensible object of her flame, and directed them  
in



In this manner: 'To the handsome stranger.' One of these letters happened to fall into the hands of a lady, who read it, and communicated it to several of her friends. They found in it sentiments so tender, such affecting expressions, such evident marks of a violent passion, that they could make no doubt, that he, for whom they were intended, was the most accomplished man in the world, and each forming the most advantageous idea possible of him, they all, at last, became enamoured of him in good earnest.

'Thus, by being transmitted from friend to friend, from confidant to confidant, the fame of the beautiful unknown made a surprising progress at the court of the duchess. Nothing was talked of there but the handsome stranger. Every day he made fresh conquests, and every heart paid tribute to the high idea that was conceived of his merit.

'In the mean time the object of all this affection, quite ignorant of his happiness, made one of the duke of Urbino's retinue, and never had the least thought of enjoying it, or satisfying the general passion he had given rise to. Happy, without being aware of his happiness: he was beloved, unknown to himself, by persons who might, perhaps, have seen him, without knowing him to be the object of their love.

'Here we have a long concatenation of effects, all proceeding from the action of the animal spirits on the traces formed upon the brain of a single person, by the sympathetic matter.'

This story is an explication of our author's philosophy, and, indeed, the only one we can quote, without shocking our readers with scenes as lascivious as they are cold, and equally lecherous, gross, and impotent; upon which we might expostulate with the author in the words of Horace:

"*Illiterati num minus nervi rigent ?  
Minusve languet fascinum ?  
Quod ut superbo provocas ab inguine  
Ore allaborandum est tibi.*"

Art. 28. *The Miscellaneous Works, in prose and verse, of Mrs. Mary Latter, of Reading, Berks.* 8vo. Pr. 3s. Wilkie.

That this author may not rank us among those critics and cavillers, whom she sets at defiance, with rather more courage than discretion, we shall say no more of her miscellany, than that it contains some strokes of genius, and is the more entitled to the indulgence of the public, as it appears to be the production of a gentlewoman declined into the vale of misfortune.

Art. 29. *The case of incurable lunatics, and the charity due to them, particularly recommended. A sermon preached before the right honourable the Lord-mayor, the Court of Aldermen, the Sheriffs, and the Governors of the several hospitals of the city of London, at the parish-church of St. Bridget, on Wednesday in Easter Week, 1759. By James Ibbetson, D.D. Archdeacon of St. Alban's. 4to. Pr. 6d. Whifton.*

There cannot be a more difficult task than to set in a new and striking light subjects worn out and exhausted by periodical discourses; hence proceeds the coldness of most exhortations from the pulpit to charity, the most amiable, the most ornamental, and perhaps the most distinguishing virtue of human nature. Goodness of heart, benevolence and philanthropy in a preacher will, however, insinuate themselves into the hearts of the audience, and their feelings will dictate more strongly, and plead the cause of the distressed with a more irresistible eloquence, than all the powers of genius combined, if unassisted by these tender emotions, which cannot be counterfeited. This seems to be the case with the reverend divine before us, whose exhortations to charity have all the appearance of flowing from a mind that participates in the affliction of the unhappy objects he recommends. He observes with abundance of good sense, that general discourses to charity, like general persuasives to repentance, are of little use to enforce the practice of christianity; and, he might have added, particularly of this virtue so strongly enjoined by the divine author of this doctrine. The reflections of the moralist, and the deep researches of the speculative writer, fall among the crowd, and seldom touch the heart with an impression so deep as to be lasting. To consider ourselves therefore as men liable to the same infirmities, the same afflictions, and the most deplorable of all calamities, the deprivation of reason, is the most seasonable inducement to the observance of that precept, *do as ye would have them do unto you*. This, though perhaps not the most generous argument to benevolence, is, as our brother observes, the best calculated to have a general influence upon us *to be merciful, that we may obtain mercy*.

‘ The passions, the affections, the business and the amusements of life, oftentimes overset the mind and make shipwreck of reason. The ordinary springs of action are the greatest and most universal causes of the forest disquietudes. Love or hatred, pleasure or pain, joy or grief, the height of prosperity, or the depth of adversity, are alike productive of the saddest wretched-

ness.—Our nature very strongly inclines us to irresolution on the various schemes of life, and, to inconstancy in pursuing them; this makes us ridiculous: if on the contrary we strive against this mutability of temper, and the mind attaches itself too closely to any particular object of its attention, this will as infallibly render us miserable.—If ambition pulls one way, avarice another, and pleasure a third, reason may maintain her rightful superiority; but either of them acting alone will be able to dethrone her.—The imagination is as liable to pain as to pleasure, and in the same degree susceptible of either. The soul, whether it be exquisitely ravished or tortured, presents us with the same mortifying view of distraction and confusion.—A natural uncheerfulness of heart, or the weakness of the understanding, fills the mind with mistaken notions of piety, with groundless suspicions and vain anxieties, with superstitious fears and unreasonable scruples, with wild dismal ideas, and a thousand hideous monsters of its own framing, and in the end makes it a prey to grief and religious melancholy.—Even the pleasures of conversation, and all those social entertainments, which are not only innocent but laudable, are apt to become excessive and riotous; and their frequent repetition incapacitates a man for all the duties and offices of life by a total suspension of his faculties. The noise and tumult of dissolute and frantick mirth might well suggest that observation to Solomon, *I said of laughter, it is mad, and of mirth, what doth it?* Eccl. ii. 22.—A penetrating wit, and a heart that hath great experience of wisdom and knowledge; a superior capacity, which, next to virtue, most truly and essentially maketh one man to differ from another; and the acquisition of learning and science, which renders our being pleasant to us, which fills the mind with entertainment and delight, which gives ease and gracefulness to retirement, and adds dignity and lustre to a public station; even these are sore evils; they are productive of immoderate desires, whence arise torment and trouble of mind; and they are the fruits of much study and weariness of the flesh; they raise more doubts than they can resolve; they exhaust the spirits, and make men melancholy and morose, and in the end throw them into the worst diseases; so that *in much wisdom is much grief; and he that increaseth knowledge, increaseth sorrow.* Eccl. i. 18.

‘ The observation of the Greek Poet, that it is an easy matter to disturb a city, but God alone can restore to it peace and tranquility, is as applicable to the human mind. The ferment of a malignant humour, or the rapid progress of an accidental evil, may bring either of them to desolation. Why boastest thou



thou thyself, O man, of the most eminent distinction and glory of thy nature, of the great compass of thy rational powers, or of any intellectual attainments whatsoever? since that most excellent faculty, which was formed for such high advancements and godlike perfection, may be suddenly debased, and by so many accidents totally eclipsed?

In this manner, by applying immediately to the first principles of nature, self-preservation and self-interest, does our judicious preacher recommend his precepts, which it must be owned are well adapted to the practice of, at least, the greater part of his audience. In a word, we heartily approve of this sensible discourse of Dr. Ibbetson, whose method of treating his subject we could wish to see followed by the great number of declamatory, diffuse, and enthusiastic preachers, in and round this great metropolis.

Art. 30. *Sermons on several Subjects*, by H. Venn, M. A. late fellow of Queen's College, Cambridge, and lecturer of St. Alban's, Wood-street. 8vo. Pr. 5 s. Townshend.

The intention of the author of these discourses seems not so much to explain and illustrate the duties of morality, as to enforce the practice of them, by enlarging upon such topics as may contribute to excite the zeal of well-disposed christians. This he has done without deviating into that obscurity and enthusiasm which those who treat religious subjects in a mystic way, are so apt to fall into. In the perusal of his sermons there occurred but one passage that seemed liable to exception. It is in the sixth discourse, where he maintains the eternity of hell-torments, and supports his opinion by this argument: it is asserted in Matthew, 'that the wicked shall go away into everlasting punishment, (εις κόλασιν αἰώνιον) but the righteous into life eternal (εις ζωὴν αἰώνιον);' whence, according to our author, it follows, that whatever signification the word eternal is supposed to have, when used to signify the duration of the heavenly happiness of the saints, the same must be given to it, when used to express the duration of the punishment of the wicked. However, though this should be granted him, the eternity of hell-torments would not follow from thence; and surely a doctrine which appears so inconsistent with the divine goodness, should not be received, except upon the most uncontrollable arguments. The great doctor Tillotson was so sensible of the bad tendency of the doctrine in question, that he has done his utmost efforts to shew that it is not necessarily implied in scripture. According to the reasoning of that excellent

cellent prelate, he that promises a reward, is bound to perform to the full extent of his promise; but he that threatens with punishment, is at liberty to remit as much of it as he thinks proper. This reasoning must be allowed to be extremely just, and we apprehend that every friend to religion will be pleased to find so eminent a divine averse to the belief of eternal punishments; a doctrine, which, if generally received, would give too great a handle to the objections of Infidels against the reasonableness of Christianity. Dr. Tillotson is not the only divine who has declared against this opinion; the chevalier Ramsay, though a zealous Roman Catholic, has, in his principles of natural and revealed religion, exerted himself with great earnestness to overthrow it. But, to return to our author, our opinion of his discourses is, that though they are not without merit, they seem rather calculated for the pulpit than the closet. We make no doubt that they gave general satisfaction when delivered; but it is apprehended, that they are neither eloquent enough, nor instructive enough, for publication.

Art. 31. *A Proposal effectually to supply the Royal Navy with Seamen, at all times, without pressing. Dedicated to the Right Hon. W—— P——, Esq; By a young gentleman. 8vo. Pr. 1s. Lewis.*

The plan which this author proposes is something analogous to the method of registering seamen, now used in France; a method, though attended with many difficulties, that the gentleman does not seem to have foreseen, may deserve the consideration of the legislature.

Art. 32. *New Military Instructions for the Militia; containing 1. Directions for officer and soldier. 2. The new manual exercise, with an explanation of every motion. 3. Platoon exercise with evolutions. 8vo. Pr. 6d. Fuller.*

This new exercise, for aught we know to the contrary, is very well adapted to the militia, who, by their discipline and docility, will we hope do honour to their instructors, and fulfil every national purpose for which they were instituted.

Art. 33. *A Letter to Orator S——n, in Spring-Garden, from Orator Henley in the Shades. 8vo. Pr. 1s. Cooper.*

An impotent attempt to render Mr. Sheridan ridiculous.

Art.

- Art. 34. *The Juvenile Adventures of Miss K—y F—r.* <sup>62</sup> *It*  
two volumes, 12mo. Pr. 6s. Smith.

A wretched production; intirely destitute of invention, humour, or even knowlege of what is commonly reported of its infamous subject.

- Art. 35. *Kitty's Stream. A comic Satire.* By Rigdum Funidos.  
4to. Pr. 6d. Moore.

Probably written by the same *band* as the last. The whole merit of the piece (if it has any) lies in the title.

- Art. 36. *The Pittiad.* By Doll Common. 4to. Pr. 6d.  
Mariner.

This matchless piece seems to be the effusion of a mad quack-doctor. Perhaps the reader may be of our opinion when he reads the following quotation.——Speaking of Mr. P—tt,

‘ He’s wife in the *council*, as well as the *senate*,  
Was brave out of office, and bold now he’s in it :  
He hears just complainants, and strives to relieve ‘em ;  
And, like a good doctor, will never deceive ‘em ;  
Nor write a *prescription*, t’enrich his *attendant* ;  
Nor touch a *plum* note to kill *embrio* descendant !  
Nor ever will poison a good *constitution*,  
But leave it to *time* for a *late* execution.  
The *cure* is the *point*, all just doctors agree in,  
And not in the *college*, *diploma*, or *seeing* :  
So, those styl’d *physicians*, be-wig’d in gilt coaches,  
That *cure* not their *patients*, should meet with reproaches ;  
And those blest with *genius*, and *knowlege* in *nature*,  
No matter how *great* or how *little* in *stature*,  
When they *cure*, they’re *deserving* of all that is giv’n,  
And *doctors* be rated, the best under *heav’n*.’

